

America

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March 21, 1953
Vol. 88, Number 25

NATIONAL CATHOLIC WEEKLY REVIEW

MOSCOW CARRIES ON

AN EDITORIAL

Christian task in the post-Stalin era

JOHN LaFARGE, S.J.

Tito in Britain: will history repeat itself?

DOUGLAS HYDE



Pastoral aspects of the new Easter rite

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CONTENTS

America, March 21, 1953

Current Comment 665
Washington Front. Wilfrid Parsons 669
Underscorings C. K. 669

Editorials 670
Moscow carries on
U. S. jet planes to Tito
The *Monitor* on the Potomac
Proposals for a U. S. Department
of Welfare

Articles
Christian task in the post-Stalin era 673
John LaFarge, S.J.
Pastoral aspects of the new
Easter rite 674
John J. Harbrecht, S.T.D.
Tito in Britain: will history repeat
itself? 676
Douglas Hyde
Our Christmas cards should honor
Christ 678
Billee Eckert Martin

Literature and Arts 680
W. H. Auden: the road from Marx
Neville Braybrooke
Paris letter 681
Isolde Farrell

Books Reviewed by
The End of a Revolution 682
Béla Fabian
Man's Search for Himself 683
The Courage To Be 683
Gerald Van Akeren, S.J.
Hostage to Fortune 684
Gerard S. Sloyan
The Wonderful World of Books... 685
Harold C. Gardiner
The Buffalo Wallow 685
Demetrius Manousos
Make Me an Offer 685
Mary L. Dunn

The Word Paul A. Reed, S.J. 686
Theatre Theophilus Lewis 686
Films Moira Walsh 688
TV-Radio William A. Coleman 689
Book-log 690
Correspondence 692

AMERICA. Published weekly by the Amer-
ica Press at 116 Main Street, Norwalk,
Conn. Executive Office, 70 East 45th
Street, New York 17, N. Y. March 21,
1953, Vol. LXXXVIII, No. 25, Whole No.
2288. Telephone Murray Hill 6-5750.
Cable address: Cathreview. Domestic,
yearly, \$7; 15 cents a copy. Canada,
\$8; 17 cents a copy. Foreign, \$8.50;
20 cents a copy. Entered as second-class
matter April 17, 1951 at the Post Office
at Norwalk, Conn., under the act of
March 8, 1879. AMERICA,
National Catholic Weekly
Review. Registered U. S.
Patent Office.



"SEPARATION OF POWERS" CONFLICTS

For President Eisenhower, burdened with responsibilities only a few American Presidents have been asked to carry, the past two weeks cannot have been very happy ones. With General Van Fleet back from Korea to report on the agonizing struggle over there, with the British Foreign Secretary in Washington for highly important talks, with the death of Stalin and all the possibilities it raises, the President had his hands more than full. It was scarcely the time to become involved in relatively petty controversies with Congress. Yet involved the President did become.

The controversies were not of his choosing. Neither were they the work of the opposition party. The Democrats enjoyed the show but did not write the script or stage it. In every case those guilty of embarrassing the President were members of his own party—in one case the Senate majority leader himself.

Up till now Mr. Taft has confounded the pessimists by working sincerely to make the Eisenhower Administration a success. Even when the long-predicted break came, as it did come early in March, it was no more of Mr. Taft's choosing than it was of the President's.

On the question of the Administration's resolution to condemn Moscow's violations of the Yalta and Potsdam agreements, Mr. Taft, had he been free to consider only himself, would probably have swallowed his disappointment and gone along with the White House text. Though he would have preferred the same kind of outright repudiation of Yalta and Potsdam that was written into the Republican platform last summer, he appreciated the President's desire—for foreign propaganda purposes—to have a unanimous, bipartisan vote in Congress. But Mr. Taft had also to consider his official leadership of the Senate Republicans. When his followers said flatly that they would not approve the resolution as it stood, he felt obliged to abandon the President and side with his colleagues. So the resolution was pigeonholed, and what might have been an effective propaganda blast turned out to be a dud.

The month-old squabble over farm prices showed no signs of dying out, even though the President and his Secretary of Agriculture made it clear that they intended to carry out all the provisions of present law. Sen. Milton R. Young (R., N.D.) warned in the Senate on Mar. 7 that any Administration effort to weaken price supports would touch off a "real fight."

Nor has there been any easing of the tension over Rep. Daniel Reed's tax-cutting bill. The veteran New Yorker, unchastened by the President's insistence that a balanced budget precede a tax cut, warned House leaders last week that if the Rules Committee persisted in denying his bill a green light, he would take other means to bring it to the floor. As chairman of Ways and Means, he can make this threat good.

The President was overwhelmingly elected by the entire nation. Congress has an obligation, we think, to show more regard for his leadership.

CURRENT COMMENT

Trygve Lie accuses the USSR

The Soviet Union and its satellite delegations in the United Nations have finally received their comeuppance from Trygve Lie, the easy-going Secretary General. Mr. Lie took the occasion of the Mar. 10 plenary session of the Assembly to declare that the policy of the Soviet Government and its allies toward himself had been "a policy of the crudest form of pressure." By refusing to recognize him as Secretary General ever since he had supported the UN Korean action in 1950, the Communist bloc was guilty of "by far the most serious violation of Article 100 of the Charter that has occurred." We admire Mr. Lie's forthrightness, even at this late hour. But we fail to follow the logic of his argument for resigning. Mr. Lie wants a successor who, "when he speaks or acts for peace in some future crisis," has "not only the weight of his constitutional authority behind him," but also the "weight of political influence conferred upon him" by the fact that he holds office by the votes of all five permanent members of the Security Council. Doesn't Mr. Lie realize that if his successor speaks out or acts boldly for peace, the Communist bloc will treat him as it did Mr. Lie? The embarrassment of the UN's Secretary General is beyond the power of Mr. Lie or any successor to correct. It springs from the anomaly of countries consistently employing their veto power in a world-security organization to sabotage its prime purpose.

... and defends his personnel policies

Mr. Lie also gave a rather full presentation of the problem posed by U. S. citizens suspected of being subversives holding positions on his professional staff. He gave an accurate account of the refusal of U. S. State Department officials to give him the information he requested about such Americans prior to 1949, and the inadequacy of the information they did give him thereafter. He also explained why he separated from his Secretariat American citizens who refused to tell American agencies authorized to make the inquiry whether or not they were members of organizations aiming to overthrow the American Government. His explanation paralleled that already presented in this Review (1/17, pp. 421-23). Except for the exact number of U. S. subversives in the UN, the facts are generally agreed upon. Since Mr. Lie

has refused to yield to demands of the Czech Government to dismiss anti-Communist personnel, he must believe that Red regimes are not bona-fide UN members.

Vincent cleared

Though demanding his resignation, Secretary of State Dulles on Mar. 4 cleared John Carter Vincent, the career diplomat who served as a U. S. policy adviser during the catastrophic postwar years of our relationship with Nationalist China. Mr. Dulles thus reversed a decision of the Civil Service Loyalty Review Board, which found last Dec. 22, by a 3-2 vote, that Mr. Vincent's role in shaping our China policy indicated "reasonable doubt" of his loyalty. (AM. 1/3, p. 366). Mr. Dulles, with whom authority lay to make the final decision, announced that, after his personal review of the case, he did not believe the evidence warranted the condemnation of Mr. Vincent as a "security risk" in the accepted sense of the term.

I have, however, concluded that Mr. Vincent's reporting of the facts, evaluation of the facts and policy advice during the period under review show a failure to meet the standard which is demanded of a Foreign Service officer of his experience.

The difference between the Dulles decision and the prior decision of the Loyalty Review Board was the difference between discharging a doctor for bungling an operation and suspecting him of having attempted to murder his patient. In short, Mr. Vincent was loyal in his State Department job but showed a lack of ability to size up a situation such as the one which faced the United States during Mao Tse-tung's bid for power in China. Mr. Dulles is to be congratulated for exercising his independent judgment in the Vincent case, especially since the retiring diplomat has been associated in so many minds with charges of deliberate subversion in the conduct of our China policy.

Catholics in politics

Readers of the Catholic press have learned to expect from the Rev. Francis J. Connell, C.S.S.R., dean of the School of Sacred Theology of Catholic University, hard-hitting and clear moral appraisals of contemporary practices in the light of Catholic doctrine. There may be room for a difference of opinion on some of these appraisals. Not so long ago, for

example, Father Connell challenged the morality of prize-fighting as it is now conducted. On that occasion, as a matter of fact, we tended to agree with him. Regarding the Reverend Dean's straightforward condemnation of the conduct of some Catholics in public life, expressed in a lecture at St. John's University, Brooklyn, on Sunday, March 8, we cannot see any room for a difference of opinion:

One of the most serious handicaps of the Catholic Church in the United States at the present day is the great number of politicians who profess to be loyal members of the Catholic Church, and perhaps even fulfil regularly the obligations of attendance at Mass and the reception of the sacraments, and yet are engaged in practices flagrantly opposed to God's law.

This is well said, in our opinion, and it needed saying. The very nature of political graft makes it difficult to detect. Besides, every individual has a right to be judged innocent until proved guilty. But that Catholics are tied up with crooked political organizations has been proved. They are giving public scandal and are sabotaging the mission of the Church in America. The Catholic public can help to offset this scandal, as our late colleague, the Rev. Paul L. Blakely, S.J., often wrote, by selecting as officers of Catholic organizations and speakers at Catholic affairs only such Catholic public officials as are free from reasonable suspicions of venality.

Costs of welfare—versus warfare

Dr. William Haber, University of Michigan economist and chairman of the Federal Advisory Council on Employment Security, has taken issue with those who bemoan "welfare state" expenditures as the cause of the towering Federal budget. Addressing the annual alumni conference of the New York School of Social Work on Mar. 7, he declared: "Our financial difficulties are the result of outlays for warfare and not welfare." For 1951, he reported, the total of public monies spent by all units of government in the United States for social welfare, including veterans' benefits, amounted to \$17 billion. This sum equals 6 per cent of our national income. Public education, according to his estimates, by adding almost half as much again to the welfare bill raises it to 9 per cent of our national income. (Since the tax revenues of all units of government run to 25 per cent of the national income, we may add, welfare accounts for about one-third of the total costs of government. In the Federal budget, which itself represents five-sixths of total government expenditures in this country, welfare costs figure as a relatively minor charge. Moreover, the biggest single Federal welfare item—veterans' benefits, which cost \$5.2 billion in 1951—is a "warfare" rather than a "welfare" cost.) Dr. Haber thinks welfare costs are bound to rise with our rising—and aging—population, but that as our output of goods and services expands, we shall feel the financial burden arising from that area relatively less. Every one, we believe, should agree

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

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Managing Editor: CHARLES KEENAN

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Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MISS EVELYN CARNEVALE

Advertising Manager: MISS JANE VLYMEN

that, especially in times like these, welfare costs must be kept under strict control. We must keep in mind, however, that paying taxes for welfare purposes is an important way of fulfilling our duty to practise social justice and social charity.

Finances of a national health program

When the President's Commission on the Health Needs of the Nation made public its findings and recommendations last December, it immediately drew fire from Dr. Louis H. Bauer, president of the American Medical Association. Dr. Bauer felt that the commission's recommendations for assistance from the Federal Government in financing medical care were simply calling for national compulsory health insurance under a new name. But he was willing to defer final judgment pending further study of the report. With the publication of Volume IV, *Financing a Health Program for America*, (Washington: Superintendent of Documents, U. S. Government Printing Office. 50¢), the data and testimony are now available for a study of the evidence on which the commission based its recommendations. How to pay for broader medical care for all the people was, by all odds, the most controversial issue before the commission. The new volume reflects this basic conflict. For that very reason it may prove to be the most valuable part of the five-volume report, of which Volumes II and III, dealing with America's health status, needs and resources, are yet to come. The substantial contributions of the participants of the commission's Panel on Financing a Health Program and the tables, charts and source material on the financial aspects of medical care in Volume IV provide a wealth of material for the student of medical economics. The panel represents a wide variety of viewpoints. Such organizations as the U. S. Chamber of Commerce, the Studebaker Corporation, the American Dental Association and the Health Insurance Plan of Greater New York have spokesmen on it. The inclusion of I. S. Falk of the Federal Security Agency and Frank G. Dickinson, medical economics expert of the American Medical Association, shows that widely opposing views were given a fair hearing.

Full citizenship for Indians

If any people in the United States are entitled to the full rights of citizenship, they would seem to be the descendants of the original Americans, who lived here in freedom before any and all immigrants from outside. Yet for the American Indians, acquisition of full citizenship has been a long, hard struggle. Two recent court decisions have removed a couple of the last obstacles between them and their goal, and have been hailed as "milestones" by Oliver LaFarge, president of the Association of American Indian Affairs. Both decisions strike down the notion that Indians who live on reservations—property to which they are entitled by treaty and by inheritance—are, as wards of the United States Government, ineligible for social-security benefits. In the case before the Federal Dis-

trict court in Washington, D. C., Judge Henry A. Schweinhaut on Mar. 7 ruled unconstitutional an act of the Arizona legislature which excluded reservation Indians from Federal security benefits when disabled. The case for the Indians was argued on the ground that discrimination against them is forbidden by the "equal protection" clause of the Fourteenth Amendment. A similar ruling, as to State aid, was handed down Feb. 4 in San Diego County, Calif., by Superior Judge A. L. Mundo, who held that the test was not "if they are Indians, but if they are needy and otherwise qualified to receive State aid." These decisions are of great importance, not for Indians alone, but for all Americans. If our country is to hold its head up among the nations, there can be no if's and but's about the freedom it guarantees its citizens.

"Common sense" code for teen-agers

Representatives of twenty-one northern New Jersey private schools, meeting recently to form the Association of Heads of Independent Schools, issued a "code of social behavior" for teen-agers in the form of a guide for parents. It has already been introduced into many school communities and reports say that it has received "whole-hearted cooperation" from parents and students. It ought to, because it is eminently sensible. Here are some of its suggestions:

1. Young people ought not be permitted to go to parties to which they have not been invited; "gate-crashing" should not be allowed.
2. "Party after party into the small hours" should not be tolerated; boys should check with the parents of their dates to learn when the girls are expected home, and should comply strictly with the parents' wishes.
3. There should be a clear understanding how the teen-agers will travel to and from the party; the children should be impressed with the responsibility involved in driving a car.
4. "It is dangerous and contrary to the best interests of the young people for parents to allow intoxicating drinks (including beer) at parties. Whatever a parent may think about the education of his son or daughter in the matter of drinking, we think it is wrong for parents to offer intoxicating drinks to other people's children."

Catholic parents will be at pains to emphasize the spiritual motives which can lift such same suggestions from a mere "social code" into a framework of Christian virtue.

Sex instruction in popular magazines

A magazine like *Collier's* is designed for indiscriminate mass circulation. It can be bought by anybody at any newsstand. It can be picked up by anybody in the home. It's hardly the place, therefore, for such an article as "What Is Your Sex IQ?" (Mar. 14), by Margaret Blair Johnstone. This article is well-inten-

tioned and could even prove valuable to those whose ignorance about sex matters makes their married life strained and unhappy. But in rendering this service Dr. Johnstone, who is a Congregational minister and a marriage counselor, descends into many intimate details, both in her text and in the sample questions she gives from the "Sex Knowledge Inventory" of Dr. Gelolo McHugh, professor of psychology at Duke University. The whole problem is extremely delicate. On the one hand, sound and wholesome sex-knowledge is desperately needed in many quarters. Is the need, on the other hand, so crucial that it is justifiable to meet it in a popular magazine that finds its way into the hands of the over-impressionable, the unduly curious and the downright prurient? We doubt it, and we recommend that the members of the Advisory Committee of the Marriage and Family Council who are named in the article give some sober consideration to what are proper channels for the distribution of such information. This is not to be construed as a plea for any "hush-hush" policy. As Rev. Henry V. Sattler, C.S.S.R., points out in his excellent *Parents, Children and the Facts of Life* (St. Anthony Guild. \$2), "the Catholic Church has always encouraged wholesome sex education, and its opposition has been to unsound, wrong methods of approach." We believe that the *Collier's* article is such an approach.

Fight on banning objectionable books

Steps to curb the sales of "objectionable" literature have recently been taken in Cleveland, Scranton and Youngstown, Ohio, and two bills to the same end have been introduced into the Pennsylvania State legislature. Kindred moves in Brooklyn were discussed lately in these columns (cf. "The 'right to object' against smut," AM. 3/7, p. 611). To these various moves the publishers have been objecting violently. It seems to us that the objections have failed to distinguish two issues. In Youngstown, for instance, the problem has been put squarely on the legal basis; distributors of such matter have been told that they are "subject to arrest and prosecution under the provision of the city ordinances." There will be test cases and it will be legally determined whether such reading matter is "obscene." In Scranton and Brooklyn, certain groups of citizens are protesting because they do not want such material—whether legally "obscene" or not—to be displayed to the detriment of young people's morals. They are exercising their right to object—even to object in organized fashion. If their objections are yielded to, it will, of course, follow that others who may not agree with those objections will not be able to pick up such reading matter indiscriminately at the corner store. Their freedom will be, to that extent, limited. But to claim that the objectors have thereby "taken the law into their own hands" is to overlook such a valid parallel as the picket-line—a venerable American example of the right to object.

ANGLO-AMERICAN TALKS

Both delegations to the Anglo-American talks on sundry problems of the free world, which ended in Washington on Mar. 7, left the meeting obviously satisfied with the results. Observers suspected that the joint communiqué on the financial aspects of the talks deliberately played down the progress made toward stimulating trade among non-Communist countries and in bringing closer the convertibility of the pound sterling with the dollar. Here and there in the text are hints that Foreign Secretary Anthony Eden, who headed the British delegation, agreed with his opposite number, John Foster Dulles, that foreign investments should be made more attractive to Americans, and that countries receiving U. S. aid should take stronger measures to put their economic houses in order.

Although the economic communiqué speaks only in the most general terms of the need to relax trade restrictions, it seems likely that Secretary Dulles had something concrete to suggest about U. S. tariff and investment policies.

One reason for the studied vagueness of this communiqué may have been the desire of both Messrs. Dulles and Eden to avoid offending their allies, especially the French, by announcing a *fait accompli*. And in making his contribution to the wording of the communiqué, Mr. Dulles no doubt had the U. S. Senate very much in mind.

There was less need for caution in the political communiqué, which announced two clear-cut agreements. The United States pledged itself to support the British plan for settling the controversy over Iranian oil. Britain matched this by agreeing to tighten regulations against trade with Red China—a gesture that was certainly pleasing to Congress. Few British policies have caused more resentment in Washington than the insistence on continued trade with the Chinese mainland. Actually, the nature of this trade has been widely misunderstood in this country and its extent exaggerated. Both Britain and her colonies have been living up to the UN resolution of May, 1951, forbidding the export to China of military and strategic materials.

Furthermore, British trade with Red China is only a tiny part of her total trade. On Feb. 10 the British Embassy in Washington released some pertinent figures. In the first eleven months of 1952, total British exports amounted to 2.4 billion pounds. Exports to China were only 3.9 million pounds, or 0.16 per cent of all exports. During the same period, Britain imported 3.2 billion pounds worth of goods, with imports from China less than one-tenth of one per cent of the total.

The Washington agreement means that Britain and her colonies will now impose still further curbs on trade with China and, in addition, will hinder the Chinese trade of the other countries. This London can do by refusing bunkering facilities in British ports to China-bound ships. This agreement will do much to disarm unfriendly American opinion.

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WASHINGTON FRONT

In spite of other newsmaking items, the mind of official Washington seemed to be almost wholly absorbed in foreign affairs. Yet the focus of local attraction was the White House—its relations with the Senate, with Great Britain, with Soviet Russia. It was agreed the President had plenty to worry about.

First, there was the Eisenhower-Dulles resolution on the enslaved peoples. The Democrats were all but unanimous in its favor, because it did not condemn Roosevelt and Truman; the Republicans mostly opposed, for the same reason. Then came the Smith-Taft rider, which cast into doubt the validity of the Teheran-Yalta-Potsdam agreements. Result: deadlock, with the White House and Democrats arrayed against the majority party. So the resolution was withdrawn, and they started all over again.

Another worry was Senator McCarthy's investigation of the Voice of America, and his demand for the "raw" (unevaluated) files on loyalty charges. Result: the President's obvious resolve to get along with the Congress was severely strained.

Then there was the Bricker Amendment, which would severely restrict the President's conduct of foreign affairs, especially with regard to "executive agreements," which do not require Senate approval. There was serious danger that this would pass.

The American Association for the United Nations held a three-day meeting in Washington. The group over which I presided (Human Rights) was unanimously against the proposed amendment, but a survey showed the *general* opposition to be spotty—strongest in the Northeast, the South and the Far West, in that order; weakest in the Midwest. The State Department was clearly worried.

Ironically, in the midst of this, Foreign Secretary Eden and Chancellor of the Exchequer Butler came to town, and with them the President negotiated five public "agreements" and, it seems, some secret ones. The Senate seemed baffled by all this.

The death of Stalin produced developments in the White House which also puzzled the Senate. Gone was the old campaign truculence, and in its place a seeming return to Acheson's wait-and-see, let-the-dust-settle policy, thus losing the initiative in the cold war which we were supposed to capture. "Let's see what Malenkov does first" was the apparent line. Curiously, Malenkov and Co. took the same line with regard to the free nations.

What upset the Republican majority in all these moves was that they seemed to undercut many campaign promises which Congressmen had made to their constituents, with the threat of more surprises to come. Pretty obviously, the political situation here has not yet jelled.

WILFRID PARSONS

UNDERSCORINGS

In preparation for the coronation of Queen Elizabeth II on June 2, the Catholics of Great Britain are holding a triduum of prayer, May 30-June 1, to ask God's blessing on the Queen and the peoples she reigns over. This is their response to the Queen's request for the prayers of all her subjects. The triduum will be closed by an evening Mass in every parish church in Great Britain on June 1, Feast of St. Augustine, Archbishop of Canterbury, who was sent to England in 597 by Pope St. Gregory the Great to evangelize the Anglo-Saxons.

► From a letter received by one of our editors:

I've just returned from the Novena of Grace, which I offered for Stalin, that he might have repented and saved his soul . . . Much as I need personal graces, I felt sorry for him, meeting his Creator with such grievous offenses on his soul. What an unhappy death he must have had . . . the prayers were not those I would normally offer for a deceased whom I had admired, but rather for one who was destined, but for the grace and mercy of God, to eternal damnation. I wasn't wrong in uttering a prayer, was I?

► *The Greater Glory*, a 35-minute documentary film produced by the New York Province of the Society of Jesus to depict the training of young men who wish to become Jesuit priests, has been awarded a Seal of Excellence by *Business Screen Magazine* as one of the best religious documentaries of 1952. The magazine, one of the oldest in the audio-visual field, said that it granted the award on the basis of the film's "inspirational value and its contribution to a better understanding of religious life in the American scene," as well as for its high technical quality.

► The sophomores at Aquinas High School for girls in Chicago have organized to apply Christian principles of family living to the job of baby-sitting. Committees are studying baby care, entertainment, children's books, etc. One committee is charged with writing up the project, in the hope that the idea may catch on elsewhere.

► Pope Pius XII has awarded the Cross "Pro Ecclesia et Pontifice" to Hon. Harold A. Stevens, judge of General Sessions Court, New York, and Gerard L. Carroll, general counsel, W. R. Grace and Co., in recognition of their work as president and chairman of directors, respectively, of the Catholic Interracial Council of New York. The Crosses will be conferred March 22 in St. Patrick's Cathedral by His Eminence, Francis Cardinal Spellman.

► Catholic literature is sorely needed to counteract the flood of Communist propaganda in Southern India. Used books, magazines, pamphlets, etc., should be sent to Mr. Thomas, Trivandrum P.O., Travancore-Cochin, Southern India.

C. K.

Moscow carries on

The death in Moscow of Joseph Stalin (reportedly at 9:30 P.M. on Thursday, March 5) removed from this life, at the age of seventy-three, the most powerful tyrant in human history. His death apparently occurred from natural causes, though all we know about his last illness came from official medical bulletins.

From all appearances, Stalin had carefully pre-arranged the much-conjectured manner of his succession. For at 11:30 P.M. on Friday, March 6, the Moscow radio announced the reorganization of the Soviet Government, as decided upon by "the Plenum of the Central Committee of the Communist Party, the USSR Council of Ministers and the USSR Supreme Presidium."

GOVERNMENT REORGANIZATION

Georgi Malenkov, 51, whom such journals as the *New York Times* and the *London Economist* as far back as 1949 had pictured as next in line, immediately emerged as top man on the totem pole. He became Chairman of the USSR Council of Ministers (Premier) and party boss. Comrades Beria, Molotov, Bulganin and Kaganovich were named his deputies.

Lavrenti P. Beria, who is regarded by many as the No. 2 man, was named head of the newly consolidated Ministry of Internal Affairs, thus keeping his hold on the powerful political, economic and military instrument of the secret police. Vyacheslav M. Molotov, 62, recovered the post of Foreign Minister he had held from 1939 to 1949, when it went to Andrei Y. Vishinsky. The latter, prosecutor in the purge trials of the 'thirties, hurried home from the United Nations to become Molotov's deputy and Permanent Representative of the USSR to the UN, a demotion. Marshal Nikolai Bulganin, 57, took over the War Ministry.

The other important appointment was that of Nikita S. Khrushchev, 58, to serve as operating head of the Secretariat of the CP's Central Committee—under Malenkov, as the latter served under Stalin. Since the party is the "chosen instrument" through which the Soviet proletariat is supposed to rule, Khrushchev is at the center of the power structure.

In order to facilitate tight control, no doubt, both in the Government and in the party, the machinery of each was immediately streamlined. The number of ministries was reduced by mergers and the party Presidium was reduced to ten members. The Fourth Session of the Supreme Soviet, the pseudo-legislature, was called for March 14 to rubber-stamp these appointments and changes in government structure.

OUTLOOK FOR MALENKOV

The new Premier, an obese man of 250 pounds, though only five feet, seven inches in height, may not have a long life expectancy. He was practically unknown outside Russia until the late 'forties. Too young to have lined up with Lenin in 1917, he worked his way up the CP ladder by hustling to Moscow

EDITORIALS

from the Urals in 1920 to work for the party and siding with Stalin in 1924, when Lenin died. Stalin later used Malenkov's "card-index" mind and tough temperament to get things done in industry and defense. Soon after the last war he became a full member of the Politburo. He is suspected of having instigated the anti-Jewish policy Stalin adopted during his last years. Insulated from foreign contacts and very anti-American, Malenkov is supposed to be cautious, more likely to bend his energies towards consolidating Soviet gains than to embark upon a Third World War. He is on record as seconding Lenin's conviction that world communism must rest on the three pillars of populous Russia, China and India.

Many factors favor the success of this transfer of Stalin's power. The defense against Hitler gave the Revolution a new lease on life, and Stalin's postwar conquests have imparted a momentum to the Soviet system which it is in the interest of its new rulers, at all costs to personal ambition, to maintain. Moreover, the Russian people, drugged by propaganda, may have become conditioned, as Lenin planned, to submission.

On the other hand, haunted by the memory of the way Stalin purged his colleagues to gain absolute control, Malenkov and his fellow-criminals in power have inherited well-based suspicions of one another. "The unjust," wrote Plato, "cannot cooperate." They can only be tyrannized over—or entirely eliminated.

SATELLITES, CHINA AND CP ABROAD

The new regime's urgent plea for "unity" and its rallying cry of "peace" suggest that it has problems on its hands. When Stalin took over, for example, he had no satellites to hold in line. Except for Czechoslovakia, the Red Army and secret police operates in the puppet states. If both remain loyal, they may keep them in tow. Purges have eliminated the strong men in the satellites, with the possible exception of Poland. None the less, centrifugal forces will be at work in Eastern Europe. Exactly how the Kremlin will go about managing them and what the effects of its policies will be, no one knows.

Whether Mao Tse-tung's prompt protestations of fidelity presage a long-term willingness to rule China as a quasi-satellite of the USSR, especially in foreign affairs, remains to be seen. As of now, it looks as if they do. The question is whether Mao can be pried loose by free-world diplomacy. His interests, as he sees them, appear to lie with the USSR. No marked change can be expected in the Middle East.

This leaves only the Communist parties in the free world to be considered. They are the most remote from Moscow, as far as lines of control are concerned. It would be surprising if they did not undergo crises.

In general, our policies must remain much the same as they have been, but intensified. If we toy with the temptation to rely on the disintegration of communism, we shall be inviting disaster.

US jet planes to Tito

Tito's official visit to London, discussed by Douglas Hyde in this issue (pp. 676-78), is not an event of exclusively British concern. If elaborate ceremonies await the Yugoslav Communist chief in London, a less elaborate but equally portentous ceremony has already taken place at an airport outside of Belgrade, where on March 10 the United States Ambassador, George V. Allen, formally turned over to the Yugoslav Defense Minister the first shipment of American jet planes. Tito's visit to Britain has evoked protests and warnings from Catholic and non-Catholic church leaders. The grave considerations these are based on should have weight in judging our own present rapprochement with the Yugoslav dictator.

The question is whether, or at least under what conditions and safeguards, we can drive out the devil by Beelzebub. In his article, Mr. Hyde records the generally understanding attitude of the English prelates, Catholic and Anglican, who have voiced their warnings. We cannot always choose the kind of allies we would like to have. There were few in England in 1941 who denied the legitimacy of Winston Churchill's prompt offer of support to the Soviet Union following Hitler's invasion of Russia. And today, there are few who will deny the legitimacy of our efforts to utilize Yugoslavia's strategic potential, if we can, in the defense of the West. The difference in the two cases is that today we have the recent memories of our former disillusionment. Our experience should make us more cautious than we are.

There is no challenging the assertion that the present regime in Yugoslavia is the Beelzebub in the piece. That Government has never attempted to conceal its Marxist-Leninist orientation. The system now in operation in that country is frankly modeled upon the one that makes the USSR a ruthless dictatorship by a minority and the former free countries of Eastern Europe one vast camp of vassals. The Tito regime is avowedly atheistic. It regards religion as superstition and is determined upon its extermination, particularly among the youth. Its assault upon religion is but one phase of its attack along the whole front of human liberties.

This is the regime that the West is taking closer and closer to its bosom. Even when viewed through the cold eyes of practical politics, our present policy toward Tito involves serious risks. The immediate advantage of assuring military protection in the Balkans may be offset by the incalculable damage done

to our moral and ideological position in the eyes of the peoples of the Iron Curtain countries.

For one of the strongest weapons we have in the cold war is the possibility of liberation for the victims of Soviet tyranny. If, on the first try, we just abandon Tito's Yugoslav victims to further oppression, how can we expect to retain the confidence of the enslaved peoples of Poland or Hungary, where we cannot bring to bear the pressure we can in Yugoslavia? What we like to consider a piece of good strategy will inevitably be regarded elsewhere in Eastern Europe as a betrayal. They want no Titos foisted upon them.

We agree with Bishop Petit of Menevia (Wales) who has said that if the governments do not publicly dissociate themselves from the Tito policies of repression and persecution, "the world will be still more convinced of the cynicism and opportunism of politics." Church leaders on both sides of the Atlantic will serve both their own cause and that of their countries by bringing to public attention the great dangers inherent in our Yugoslav policy, which to date has been altogether too ambiguous for comfort.

The Monitor on the Potomac

We have at times differed editorially with the *Christian Science Monitor*, but we have seldom had occasion to question the objectivity of its correspondents. Such an occasion arose, however, when Neal Stanford of its Washington Bureau began reporting the progress of Senator Bricker's resolution (S.J.R. 1) asking for a constitutional amendment to give Congress control of the power to make treaties and executive agreements.

When hearings on the resolution began on February 18, Mr. Stanford reported that both Secretary Dulles and Attorney General Brownell were "understood to be in basic agreement [with Sen. Bricker] on the need and form of such an amendment."

The red light, then, that the State and Justice Departments last year turned on this proposal will be switched to orange, if not green, by the new Administration—a fact that should give considerable impetus to speedy action on the proposal by the Senate.

Finally, Mr. Stanford cast aside all qualifying clauses and predicted that "the major opposition that last year came from the executive branch of the Government will be missing this time."

This analysis, judged on the basis of our own information, appeared to be so patently partisan that we wondered what could have inspired it. We found a possible explanation, which we were loath to accept, in Mr. Stanford's report in the February 25 *Monitor* that James Watt, "speaking for the Christian Science Board of Directors" at the hearings, expressed "strong support for the basic purposes of Senator Bricker's resolution." He charged that international sanitary regulations drawn up by the World Health Organiza-

tion had gone into effect in the United States last October "without ratification by the Senate or legislative action by Congress." Next, a *Monitor* editorial on March 2, without specifically advocating the Bricker version, called for "careful amendment of the Constitution."

Mr. Stanford himself wrote the next-to-last chapter in this intriguing tale. (Secretary Dulles will probably have written the last one by his testimony at the hearings by the time these lines appear.) In the *Monitor* for March 6 Mr. Stanford almost completely recanted his earlier predictions. He had cited an old address by Mr. Dulles describing the abuses to which the treaty-making power is liable as an indication that as Secretary of State he would support S.J.R. 1. Now he recalled that later in the same speech Mr. Dulles had questioned the need of such a drastic step as a constitutional amendment. Moreover, now that Mr. Dulles was in the Government, he would hardly be inclined to see his treaty-making powers restricted.

Mr. Stanford admitted what should have been obvious six weeks earlier—that the Secretary would be going counter to his legal advisers. And he reported that President Eisenhower "has privately made it clear that he wants no added restrictions." Finally, Mr. Stanford observed that Mr. Dulles would be bucking the New York City Bar Association, "made up of many of Mr. Dulles' closest lawyer friends." Why did Mr. Stanford overlook that fact in his first story? The association had registered its determined opposition in the hearings on the original Bricker resolution (S.J.R. 130) a year ago.

Attempting, apparently, to justify his first predictions, Mr. Stanford claimed that "the general presumption had been that Mr. Dulles would throw the Administration's support behind the Bricker Amendment." As of March 6, however, there seemed to be "equal if not greater reason to expect that, while he will agree to the Senator's analysis of the trouble, he will end by questioning the remedy proposed."

Mr. Stanford could have come to that conclusion in his first dispatch. We still wonder why he didn't.

Proposals for a U. S. Department of Welfare

The Midwest Conference on a Federal Department of Welfare, sponsored by the National Council on Family Relations in Chicago on February 27, showed rather general agreement in favor of giving Cabinet status to a Federal agency embracing the broad field of social welfare. According to a report sent to us from Chicago by Brother Gerald J. Schnepf, S.M., associate professor of sociology, St. Louis University, the delegates were divided, however, on the precise functions and structure such an agency should have. Since this question may well be acted upon at this session of Congress, a preliminary outline of the proposals, based on our correspondent's dispatch, is in order.

The Federal Security Agency now includes the U. S. Public Health Service, the U. S. Office of Education, the Bureaus of Old-Age and Survivors Insurance and Public Assistance, the Children's Bureau, the Food and Drug Administration, the Office of Vocational Rehabilitation and the Bureau of Federal Credit Unions. Former President Truman, under authority he had from the Reorganization Act of 1949 (which was renewed in favor of President Eisenhower last month), twice submitted plans establishing a Department of Welfare. On both occasions Congress blocked the plans.

In Chicago there was much discussion whether Mr. Eisenhower would recommend Cabinet status for the FSA, without changing its basic structure, or would let it remain outside the regular departments but with several other cognate agencies added to it. He has arranged for Mrs. Oveta Culp Hobby, new head of FSA, to attend his regular Cabinet meetings, so FSA already enjoys "quasi-Cabinet" status.

In either case, a number of Federal agencies were suggested for integration with those comprising the present FSA. Among them are two independent agencies—the Veterans Administration and the Housing and Home Finance Agency; one now in the Department of Labor—the Bureau of Employment Security; one now in Interior—the Bureau of Indian Affairs; and two bureaus now in the Department of Justice—those of Prisons (to which the Board of Parole is allied) and Immigration and Naturalization.

Many arguments in favor of bringing all these welfare agencies together in an omnibus Federal Department of Welfare were voiced in Chicago. A variety of related services could thereby be better coordinated. Welfare research could become more unified. Expansion of services could be controlled so as to meet real needs rather than merely satisfy vested interests. In time of national stress, a unified department would be ready to attack problems comprehensively instead of piecemeal. And the problem of stimulating State welfare agencies to share their proper proportion of the Federal-State burden (see AM. 3/14, pp. 650-52) could be attacked in a consistent, unified way.

Those who argued against establishing such an omnibus Department of Welfare feared that professional welfare leadership would be submerged in a sprawling bureaucracy and that its head would inevitably take on a political character. In our Government, social welfare should be regarded as a branch of public administration, not of party politics.

The delegates most closely in touch with Washington opinion felt that the Administration would probably favor raising FSA to Cabinet status with the addition of one or more agencies from outside it, but definitely not on an omnibus scale. More than likely, the Secretary's authority would be restricted to that of general supervision. In this way some of the advantages of an omnibus department would be achieved without running the risks opponents fear.

Christian task in the post-Stalin era

John LaFarge, S.J.

OBSEQUIOUS VOICES, speaking, writing, broadcasting in all the principal languages of the Communist-controlled globe, will long sound the praise of Joseph Stalin as "a man of peace." The more this legend is repeated, the more repugnant it grows. The whole world is in torment because Stalin blocked all hope of peace, and ruthlessly sabotaged every effort to attain it. He was the part creator and the total leader of the most terrible warfare the world has ever known, a war against the entire human race as such, not against this or that nation alone, but against humanity.

Yet Stalin's claim to be a man of peace was not wholly preposterous. He had no special interest in bloodshed as such, if his end could be achieved without it. He was not interested in the physical annihilation of the human race—in bombing it to pieces—if he could succeed in accomplishing his supreme goal by less violent methods: that all humanity as such should bow down and adore him. After all, the Soviet Government, without committing Soviet troops, has succeeded in attaching to itself some 800 million of the human race. Why should it choose the hard way, if the same end can be achieved painlessly?

So far, no reason appears for believing that the new management will alter either the aim or the plan which Stalin bequeathed to it. Fear of disruption may, indeed, inspire it to more drastic policies. But in one respect an immense change has occurred. The Soviet leadership has changed from the personal to the grimly impersonal, and in this respect it operates in a vacuum.

THE IMAGE OF STALIN

The two million mourners, walking eight abreast, who on March 9 paid their respects to the leader's remains were doubtless mingling many an unspoken thanksgiving with their sobs. Yet I can well believe that Stalin's death stirred up a certain emotional grief. His was a genuinely compelling personality, and for all but the quite older generation of these mourners he was as much a part of their mental firmament as the sun and moon. He was a political genius, who channeled his own turbulent youthful passions into the quiet, deadly waters of craft and conspiracy. He transformed Lenin's active world revolution into a long-term affair and made it the tool of Russian imperialism, as Lenin had fashioned Karl Marx's abstract revolt into a supple tool of violence, and Marx himself had turned Hegel's social-political philosophy "upside down." He was not a neurotic, like so many despots of the past, but a man of iron nerves and stoical self-mastery.

The most frequent press comment on the recent death of Joseph Stalin was that it marked the end of an era. Fr. LaFarge, associate editor of AMERICA, feels that the era just past was overshadowed by the powerful personality of Stalin. The era before us offers Catholics a fresh opportunity to present to the world the rich and attractive personality of Christ in the Church as mankind's true leader and Saviour.

He succeeded not only in making himself a symbol of greatness and national glory, but in creating the "good old Joe" myth of gentle, benevolent kindness—so much so that Joseph E. Davies, in his *Mission to Moscow* (1942), found "his brown eye exceedingly kind and gentle. A child would like to sit in his lap and a dog would sidle up to him."

So far, nobody has been able to ascertain what new political hopes, if any, the loss of Stalin's dominant personality can bring to the free world. But there is no doubt that his disappearance does offer a spiritual opportunity, and we shall one day reproach ourselves if we miss it.

THE WORLD'S TRUE LEADER

While Stalin lived, he dominated the minds and imagination of the free world, as a monstrous image of evil, yet with a certain seductive power drawn from the force of his own personality. To this extent he was able to distract men from the image of Christ and the Church and convey the impression that he was the true lover of humanity. His death, by leaving an emotional and ideological gap, gives the Catholic world an opportunity to put before men, in a more striking way, the true leadership of Christ and the Church, and the positive values they represent.

The whole story of the Bolshevik revolution continually demonstrates the enormous driving power of the image of a personal leader, as compared with a mere abstraction. Where commanding personalities, such as Stalin or Mao Tse-tung, are lacking, every effort, to the point of fatuity, is made to blow up the local leader into heroic proportions. In East Germany, for instance, huge posters feature little children showering smiles and flowers upon the pudgy, prosaic figures of a Wilhelm Pieck or a Walter Ulbricht. Now is the time to make some distinct advance in presenting to the world, especially to those great regions of the world where Communist propaganda can still make a powerful appeal and sway the masses of people, the vivid picture of our divine leader, Jesus Christ.

I use the word "advance" of a purpose; for the Church all over the world, even into the farthest missions, is busily engaged in teaching about our Saviour, spreading the image of His physical form and the story of His life, death and resurrection, and telling of the Church and its institutions that He founded upon earth. What new is to be added to such an effort? Of late, new means of communication, such as the motion picture and television, have been enlisted in the work, and new forms of lay organiza-

tion are helping to make it possible. Still, I believe we have only just begun to explore the possibilities of presenting to the world the complete, the all-compelling picture of the "total Christ," Christ our Lord in all that His life, His words and His institutions mean for the entire human race as such.

CONSCIOUS CATHOLICITY

I am not thinking of some new large-scale publicity plan, a sort of world blow-up of the gospel story, though that, too, has its merits. Rather I have in mind the mobilizing of the whole community of believers, as a community that is conscious of its own solidarity and catholicity, or universal character. The splendor of the Church's catholicity does not impress the world merely by its existence, as a cold fact, a matter of great size or organization. Its full impact upon the minds and hearts of men will only be felt—humanly speaking—when the Catholic community is completely conscious of its own catholicity, as a living entity testifying to the Saviour's all-embracing love for the human race.

The basis and guide for such a mobilization of catholicity is, of course, the great program of world regeneration laid down by our Holy Father, Pope Pius XII, in his letters and discourses over the years. But the realization of this program must be the work of all. I see that happening, not through some elaborate organizational plan, but through the natural interchange of ideas and cordial cooperation of small groups of Catholics from all over the world, the more diverse racially and geographically distant their membership the better. Very often this cooperation will be made more meaningful by some basic community of natural interest, as in the case of the Young Christian Workers, the international cultural groups, etc.

I am optimistic enough to see such a movement snowballing in the Church, warmly encouraged by sympathetic spiritual leadership and clinging closely to the great lines of Catholic religious and social teaching. I am still more optimistic as to its immense effect if realized: for it is only through the living, creative, conscious universality of the Church that the true picture of Jesus Christ in His relation to the contemporary world will be engraved upon the modern mind. And the modern mind is increasingly responsive to everything that tends to emphasize the solidarity of the entire human race—a tendency of which the Communists make persistent and skilful use.

There is another aspect to this same matter which I think deserves some careful consideration: the effect that such an increase in living, conscious solidarity will exert upon the minds of devout believers not of our faith. I believe that the more the Church shows herself in her true light, the more they will in the end be drawn to her. Sure, we shall always have the Paul Blanshards who are irritated by any sign of the Church's vitality. As Coventry Patmore said in his little book of aphorisms, to them the Church is like an insect and they cry "Ugh! The horrid thing: it's

alive!" But in the long run it is the lifeless areas of Catholic membership—where love is dead and Christ's teaching and presence are neglected—that create the most bitter and lasting antagonisms. If people see the unity of the Church exemplified in the hearts and minds of all its members as a living, cohesive force, they will be more drawn to seek and embrace that unity themselves. And they will the more readily cooperate with us in the task of defending the liberty and spiritual integrity of the free world.

There are plenty of concrete suggestions that could be made to point up this idea and show in how many ways it has already been put into practice and how many opportunities exist for fulfilling it. This is increasingly the case in these days of rapid travel and all kinds of student and specialist exchanges. But let us lay stress particularly on the one overwhelming advantage that the picture of the Saviour possesses over the images of the most magnificent and seductive leaders the world can ever see. All such, sooner or later, are pictures of dead men. All that Stalin is today, even for the most fervent of his countrymen and admirers, is but an empty symbol. He is as dead as the Pharaohs or the Caesars, and his own followers have stripped him of even a soul to pray for. Our God is the God of the living. Jesus Christ, our Leader is alive, and moreover is personally present and active throughout the universal Church. It is up to us, the living, who live in and through Him, to make the living Christ known to the life-craving world.

Pastoral aspects of the new Easter rite

John J. Harbrecht, S.T.D.

POPE PIUS XII published on February 9, 1951 his first decree on the restoration of the Easter Eve Solemnity. He called the restoration "an experiment." As such, it is unique—the first of its kind in the history of the liturgy. The Pope's fundamental reasons for the experiment were pastoral. His first great pastoral purpose was to restore the Solemn Paschal Vigil to its primitive splendor, with a full measure of profound reverence for all its holy rites, old and new. His second was to correct the conditions under which the feast of Easter is celebrated.

So far, the experiment has enjoyed much success. Pastors all over the world observed it in 1951 and rejoiced in the excellent results obtained. Many more celebrated it in 1952 and experienced a larger measure of success. The Pope was so well satisfied with the

Fr. Harbrecht, of the Diocese of Lafayette, Indiana, has long been interested in adult education and in the liturgical movement.

results in 1951 that by a second decree, on January 11, 1952, he extended the experiment with some minor modifications for three years more.

The pursuit of the major pastoral values of the experiment leads us into the field of adult religious education. Both priest and faithful have to refresh their minds again on what the Easter Eve Solemnity is and what it represents.

Clear concepts of the things the experiment pursues are fundamental and focal. Foremost is the concept of the Easter Eve Solemnity itself. The Pope required that it be restored to its original meaning. Its title, "Easter Eve Solemnity," indicates some of its meaning and a little of its history. It tells us that it is a grand solemnity; it designates the hour when it is held—Easter Eve.

THE ANCIENT LITURGY

The historical origins of the Easter Eve Solemnity go back to the early Church. Originally it was a vigil, a night watch preceding the celebration of the Feast of the Resurrection. Early in the second century, Christians began giving greater honor to Christ as the Light of the World. This enthusiasm called for a solemnity by which to worship Christ as He leads redemption-needing man out of the darkness of the night of sin into the brightness of His glorious salvation. The need was filled by keeping Easter Sunday as the Feast of the Resurrection and by creating a new ceremony for Easter Eve that would glorify the entire work of our redemption by Christ.

The early Christians considered the phrase "life and light" as one of the Church's very simple, yet very apt, formulas to express the whole work of redemption wrought by Christ, the Light of the World. The popularity of the phrase is seen in the numerous objects dating from the period, inscribed with the Greek words for "life" and "light," viz., "zôê" and "phôs." This attitude of mind led to the transfer of the baptism of catechumens to the Easter Eve liturgy, which symbolized to the praying community the entire work of redemption. Easter Eve became "the most holy night." The esteem the early Christians had for it is recorded in the *Exsultet*.

Thus the Easter Eve liturgy became a distinct, but not a separate, celebration from that of Easter. The latter celebrated the mystery of the Resurrection. The former celebrated the double Pasch: the "Pasch of the Passion" and the "Pasch of the Resurrection." The first was the passage of our Lord from life into the death of the crucifixion; the second, His passage from death through resurrection into eternal glory. No time is so appropriate as "this holy night" for the celebration of the double Pasch of the Lord.

BAPTISM IN THE EASTER EVE LITURGY

In the early Church, the preparation for baptism went hand in hand with the observance of Lent. Adult baptism was the rule then, and was administered during the Easter Eve ceremonies. Lent's greatest spiritual

work of mercy was to indoctrinate the candidates for baptism. Its holy exercises strengthened the candidates, not only in making the decisions required in baptism, but also in resolutely adhering to them. Its drills and scrutinies prepared them to renounce the world and the devil forever; they also trained them in dedicating themselves unreservedly to Christ.

Lent, then, was not merely a time of fasting and abstinence. It was principally a time of reflection on the double Pasch, a time for self-examination in the light of Christ's death and resurrection, a time for reform and new life. What Lent prepared for, solemn baptism accomplished in the Easter Eve liturgy. It brought the catechumens salvation, which is the truth, grace and charity of Christ. For the rest of the faithful, the administering of baptism was the occasion for a renewal of their baptismal experience, bringing them an increase in the goods of salvation. Thus the Easter Eve liturgy not only crowned the achievements of Lent, but also solemnly opened the new day of Christ and inaugurated His new age of salvation.

DECLINE OF EASTER EVE LITURGY

The erosion of history was disastrous in many ways to the Easter Eve liturgy. With the discontinuance of adult baptism on the Easter Eve, the baptismal experience disappeared. As a consequence, the celebration of the Easter mystery lost its station, dignity, nobility and dogmatic character. The great public participation of the faithful in the death and resurrection of Christ simply faded out of existence. The blessing of the Easter Fire, Light and Water was shoved off into a corner, and few, if any, worshipers attended it. Besides, the Holy Saturday ceremonies are often celebrated at too early an hour to make it convenient for the faithful to be present in large numbers.

As a result, the faithful were no longer familiar with the Easter Eve liturgy, especially with solemn baptism. As for Lent, it simply decayed, its accumulated fund of penitential experience and doctrine largely unused.

PIUS XII'S RENOVATION

Pope Pius XII diagnosed the situation well and applied a healing remedy in his new experiment. He did this by first restoring the Easter Eve Solemnity to its proper status. Then he set its hour at 10 P.M. on Holy Saturday night, so that Holy Mass might begin about midnight. In special cases, by episcopal permission, the ceremonies may begin at 8 P.M. and end about 10:30. Next, the faithful were given ample opportunity to participate in the Solemnity. Where it was needed, the Pope did not hesitate to create something new and practical. Thus the present Fire and Light ceremonies are new conceptions. The Easter Candle has been given a new eminence by locating it in the place of honor in the sanctuary. New, too, and very impressive, is the ceremony wherein the faithful receive Easter Light from the Easter Candle in the sanctuary.

Pastors are instructed to use Lent in order to familiarize the faithful with holy baptism and to explain to them its relationship to the Easter Eve Solemnity. In this way, Lent will again find a solemn close in the new baptismal experience. Assembled before their pastor, as the official witness of the Church, the faithful will solemnly renew their baptismal vows. This act is also new and makes a fitting end of Lent. It is also the first fruit of the Easter grace. It strengthens our hold on the truth, grace and charity of Christ.

VARIOUS FEATURES

The Easter Eve Solemnity clarifies the concept of Sunday. What happens in the Easter Eve Solemnity is again made present in the performance of the divine services on every Sunday. Every Sunday is a memorial of the death and resurrection of Christ. Every Sunday celebration of the Mass is also a memorial of the Easter Eve Solemnity. It renews our conversion to Christ; it produces salvation within us; it roots us deeper in the truth, grace and charity of Christ.

In the liturgy of the new Solemnity there is an

interesting rubric about the servers. For the first time in their history, the Church officially recognizes them and their services. Pastors are urged to eliminate the crowds that swarm to Easter confession. Such crowding constitutes an abuse of the sacrament of Penance. Easter confession should be made early, allowing sufficient time to prepare well and to do penance.

The Pope has great hopes that the clergy and faithful will take to the Easter Eve Solemnity. Once it strikes root, he knows that it will grow of itself, become stronger and more effective from one Solemnity to the next. This restoration is but a beginning. The Holy Thursday and Good Friday liturgies need renovation. On both days, the divine services should be held in such a way that the majority of the faithful can take part in them fully.

In the last analysis, the success of this experiment rests with the clergy. Their zeal and cooperation are necessary. They must be aware of and pursue the pastoral purposes of the Solemnity. Only thus can that new flowering of liturgical life be achieved which the Easter Eve Solemnity is intended to produce.

Tito in Britain: will history repeat itself?

Douglas Hyde

THE BRITISH GOVERNMENT'S invitation to Marshal Tito to come to Britain, conveyed to him on Winston Churchill's behalf by Foreign Secretary Anthony Eden during his stay in Yugoslavia last summer, has led to one of the biggest political build-ups any visiting politician has had in years.

Allegedly it is a "private" and not an official, state visit. This lets the Government out of having to request the Queen to accommodate the Communist dictator, as a head of state, at Buckingham Palace throughout his stay. That would have been personally embarrassing for the royal family and politically embarrassing, one imagines, for Tito.

He will, however, be the guest of Her Majesty's Government. He will be entertained by the Queen and lunched and dined by Cabinet Ministers. Under the circumstances, "private" and "unofficial" though the visit may be, one cannot pretend that such a visitor is of no interest to the public and that he personally is of little significance. In fact, public interest, whetted by parliamentary and press publicity, is building up to an exceptional extent.

Publication here of the 450-page book *Tito Speaks*, described as "Tito's full story, told largely in his own words and recorded by Vladimir Dedijer, one of his closest associates and comrades in arms," has been

Mr. Hyde, former British Communist, now on the staff of the London Catholic Herald, describes the psychological build-up by the press and public officials for the current visit of Marshal Tito to Great Britain. Like many others, Catholic and non-Catholic, he fears that the British may make the same mistakes in dealing with Tito as they did in dealing with Stalin. For an American view, see our editorial on p. 670.

treated as something of a political and literary event. The parts of it which treat of his break with the Cominform have been serialized in the *Sunday Times*, one of our most respectable Tory papers. The book has been hailed by responsible reviewers as of first-class political, historical and even literary importance. All of this may to some extent be true. But it is all given greater and more direct political significance by the fact of Tito's impending visit.

In Lord Beaverbrook's *Daily Express*, the paper's industrial correspondent, Trevor Evans, who is very far from being a Marxist, wrote that "the book gives no clue to why the Roman Catholics are so angry with Tito." And he added approvingly: "I for one would like to meet him."

Throughout the week when the book first appeared, the largest bookstand at Waterloo, London's biggest railway station, was given over to its display. To provide "local color" the stand was decorated with the Yugoslav flag. Hundreds of thousands of city workers traveling to and from the suburbs saw it every day. The repeated publication of pictures of Tito, and the large number of news stories and magazine articles which have been written about him during the last few weeks have made him remarkably well-known in Britain.

FALLING OVER BACKWARD

Tito is, in fact, now treated by the Government and by most of the press as being "a good chap." The fact that he is to be our guest makes it indiscreet to recall the deeds of his wartime partisans. It has, under the circumstances, become unmannerly also to recall that while the Allies fought for one thing, Tito's partisans (like the Communists all over Europe) were fighting for something quite different. It is equally discourteous, apparently, to note that the same position still obtains today. And one must, if one is to be polite, overlook the small detail that Tito is still a self-proclaimed Marxist—in other words a Communist.

It is disturbingly reminiscent of the days when all the best people were saying "Good old Joe," pretending not to notice that he was a Communist and conveniently forgetting all they had said about him in the past. There is indeed a certain parallel between the Anglo-U.S.-Soviet alliance of that period and this latest alliance with a Communist regime, in that both were the result of political expediency prompted by military necessity.

Very few people here would go so far as to say that Winston Churchill was wrong to accept Stalin as some sort of partner when circumstances made the Soviet dictator the enemy of Hitler. But there are a good many who, looking back on all that followed, wonder whether the alliance need have gone to such lengths. The build-up for Stalin, the refusal to be influenced by the fact that he was a Communist, the resultant "red haze" of popular enthusiasm for his regime, all combined to pave the way for Yalta and most of the other ill-fated moves of the late war years and the immediate postwar period. We are still reaping the results of those mistakes.

Now it is Tito whom circumstances have made the enemy of the foe with whom we are engaged in cold war. And again a partnership born of political expediency and military necessity is being turned into an enthusiastic alliance. The Stalin story is, it seems to me, being repeated. Maybe we'll have to reap the same results for making once again the same mistakes.

LABOR AND TITO

The first section of the community to be deeply affected by this sort of situation is the one which is ideologically nearest to communism—the organized Labor movement. So it was with the Stalin episode. So it is today.

In the first years of the postwar disillusionment with Russia, the British Labor leaders spent their summer vacations in Scandinavia and talked on their return of the achievements of the Socialist governments in those very democratic but most materialist and paganized of Western countries. Now it is the fashion for them to go to Yugoslavia—and to recount on their return the story of that country's march toward social democracy. Parties of Labor M.P.'s went last summer. Aneurin Bevan has been there. So, too, has Morgan Phillips, the party's general secretary.

Belgrade was on the way to becoming their Mecca. Then Anthony Eden went, hot on Morgan Phillips' heels. He invited Tito to London, and the invitation was accepted.

The build-up which has followed has, it would appear, influenced the Labor leaders to cultivate Tito still further. The honor of being acceptable to him must belong to them.

Among the observers from Socialist parties of many lands who were present at the Fourth Congress of the People's Front, held in Belgrade at the end of February, was Sam Watson, representing the British Labor party. Mr. Watson, an ex-miner, is a right-wing member of his party's national executive council. He is hated by the Communists, has been attacked by the Left for years, and is a Christian, not a Marxist. Yet the political climate being what it is, Mr. Watson felt called upon to tell the assembled Yugoslav delegates that "there could be no more welcome visitor to the shores of Britain than Marshal Tito." The echoes of that particular sentence must still be rumbling round the prison cells of Yugoslavia, bringing brave men, persecuted for their faith, near to despair.

Later, the observer from the French Socialist party made his fraternal delegate's speech. Yugoslavs, he said, must not expect French Socialists to praise them to the skies; they had not yet made up their minds about the new Yugoslavia. Traditionally the French Socialist party stands to the left of the British Labor party, and the French are not usually less excitable than Anglo-Saxons. The greater restraint of their man on this occasion or, to reverse it, the lack of restraint on the part of the British representative, can be explained in part at least by the quite uncritical public opinion which has been created in this country as the result of the pending Tito visit.

CATHOLIC REACTIONS

Not all Labor's followers, of course, would go as far as Mr. Watson went, and Catholics in the movement are profoundly disturbed by the growing interest of many of their leaders in Tito and his regime. On the day following publication of the report of Mr. Watson's speech, Lord Pakenham, the Catholic who was a member of both the postwar Governments, had a letter in the *Daily Herald*, Labor's own paper.

I can only imagine [he wrote of Mr. Watson's remark] one interpretation which is not in sharp conflict with the Christian and democratic principles on which our party prides itself. No official visitor to this country is likely to be more in need than Marshal Tito of conversion to the elementary principles of democracy and religious freedom.

This, then, is the domestic political backdrop, as it were, to the Tito visit, which is causing grave misgivings among Catholics of all parties and of none. It is one which those responsible for his visit could have foreseen, as could anyone who knows the way in which such episodes, with the aid of modern publicity, develop their own momentum.

Tito's visit, and the Catholic agitation around it, have, of course, led to publicity for Cardinal Stepinac too. His name is now better known among non-Catholics than it has ever been. But, unlike that given to his persecutor, much of the Stepinac publicity is hostile.

Illustrated, one of the big-circulation slick-paper magazines, cashed in on the public interest in the controversy and sent a journalist (already unfavorably disposed toward the Church) and a photographer out to Yugoslavia to get interviews with both Tito and the new Cardinal. It was all very "impartial" and "objective," but somehow the Cardinal emerged from it as an obstinate, sad and now rather pathetic man with a bad past. He was being quite unreasonable in not leaving the country and so showing his gratitude to Tito for treating him so well despite the fact that he is, after all, a war criminal. Tito emerged as a long-suffering man whose good war record made him deserving of better treatment than this at the hands of the Church. And that, I would say is, to a greater or lesser extent, how the bulk of the press-and-politician-fed non-Catholic public sees it.

None the less, the episode has not by any means been a total loss to Catholics. Millions know the name of Cardinal Stepinac today who had forgotten it or with whom it had never before registered. Millions, too, now know that Catholics say that their Church is persecuted in Yugoslavia and that the Tito regime aims at the eventual destruction of all religion. In short, the question "Does Tito persecute religion?" has become a matter of lively public controversy.

The answer to it may not mean a great deal to modern pagans—although even they, if they are democrats, cannot regard it as of no consequence. But it is important to many non-Catholic Christians who have, in most cases, still to be convinced one way or the other.

Catholic organizations have done a good job in producing special pamphlets for the occasion and bombarding M.P.s and newspapers with letters and resolutions. Meanwhile, Catholic opinion has hardened, after much soul-searching and discussion, into broad agreement on what should be done when Tito comes.

At first there was a demand for hostile demonstrations "to let Tito know what Catholics think of him." But opinion has gradually swung around in favor of two main lines of action—one political, whose purpose it is to ensure that Tito knows the strength of Catholic feeling about his persecution of the Church; the other purely spiritual, among the aims of which is the re-conversion of the militant atheist who was once a little Catholic altar-server.

On the first, it is still hoped that it may be possible for an influential delegation of Catholics to make direct representations to Tito personally. But Anthony Eden has refused in Parliament to commit himself to any promises on this. Typical of the other approach is the nation-wide campaign launched by the Catholic

Young Men's Society. It urges every one of its branches to engage, during Tito's visit, in various spiritual acts of intercession, which include a day of prayer, special Masses and a general Holy Communion.

The intentions include "that the hearts of the dictators and oppressors shall be touched so that they will be enlightened and cease the campaigns of extermination which they have launched against the Church of Christ." Another is for God's blessing on those imprisoned by Communist regimes throughout the world, "and particularly for our brethren in Yugoslavia."

Our Christmas cards should honor Christ

Billee Eckert Martin

ON SALE IN A CARD SHOP, shortly before Christmas, 1952 I saw a "Christmas card" that ought surely to be worth a little special mention.

The toast "Bottoms up" danced gaily across the face of the card in large, flamboyant type. In illustration of the toast, two hands, one masculine, one feminine, held aloft two brimming cocktail glasses. The inside leaf of the card condescended to carry out the seasonal motif a bit further by the message: "A jolly good Christmas from our house to yours."

A lot of people were buying the card. At whatever discredit to themselves, and whatever sad commentary on our ways and our times, they were quite obviously going to send it to other people to commemorate the birth of our Lord and Saviour Jesus Christ.

There was an entire section devoted to cards of this kind. The section was posted "Comic Christmas Cards," and it was getting a big play from the buying public. One best-seller seemed to be a card on which a gentleman, complete with top hat, white tie and tails, hiccuped a tipsy "Merry Christmas" to all and sundry. Another card embellished its Christmas greeting with two vivacious young ladies in cancan costume. The seasonal tie-in escaped me. Perhaps the artist simply ran out of ideas, and discovered that he had two cancan girls left over from some previous production. It didn't seem to bother the people who were buying the card. Apparently it was enough for them that the card was labeled "comic."

Mrs. Martin's article is timely, even in March. For March 25, Feast of the Incarnation, reminds us that nine months from now we shall celebrate the Feast of the Nativity. And the Christmas cards we shall use then are now being designed and printed. It's not too soon to notify our dealer that we want religious cards. Mrs. Martin, a St. Louis housewife, formerly in newspaper work, now does free-lance writing.

Certainly this world would be the worse were it deprived of all humor, and laughter is undeniably a fine tonic. But humor, even the most wholesome of humor—a category into which some of these cards would scarcely fit—has its place. And the “humor” of these cards has no more place in the celebration of the Nativity than Joe Miller’s joke book would have on the altar at Mass.

These “comic” Christmas cards offend my taste, as they must that of any person with any slightest appreciation of the real significance of the day we call Christmas. What is more, they fill me with a great sadness. It is sad, isn’t it, that the Christ who, out of love for us, bore all the many hard rebukes, the calumnies, the insults, the persecutions, who trod the long way of sorrow and suffering and, at the last, endured the final agony of Golgotha, should be remembered by some in our times only by rather corny, risqué and off-color cartoons in celebration of the day when He came among us?

Of course, people do not mean it that way. Surely the people who buy and send these cards intend no disrespect, no irreverence to the Infant Jesus, whose birth they commemorate. Perhaps they lose sight of all else in their clownish desire to be cute, to be funny.

I am not implying that the reader belongs to this group. Happily, those who do are in a small minority. And yet, in lesser degree, most of us are guilty, if not of insulting, at least of neglecting the Christ Child and His Holy Family in the cards we send to celebrate His birth.

Of some 400 cards received at our house last year, only 32 bore any religious significance. Of these, 18 were from persons connected with the Church—priests, priest-editors or other religious. Fifteen secular friends and acquaintances sent cards of religious significance.

There were an unusual lot of cards picturing dogs and puppies. I haven’t a thing against dogs. In fact, I am extremely fond of them, and spoil rather badly the one I own. I realize that dogs have terrific appeal, and I am aware that they have become one of the nation’s great advertising mediums, their pictures being used to promote the sale of everything from liver-wurst to television sets.

But I do not feel that the Christmas story needs puppy appeal to sell it. If it is appeal we are looking for, a picture of the Christ Child, lying in His manger bed or cradled in the arms of His Immaculate Mother, begins where all other appeal leaves off. If the picture has lost its appeal for us today, then may God have pity on us, for we are an unhappy, lost people.

Besides the puppy cards I received a number picturing reindeer, ordinary deer, pussy cats and kittens, and gamboling lambs. There was one with a family of robin redbreasts. There were some very handsome wild-life prints, and a number of nostalgic winter country scenes, pictures of festooned mail boxes, holly-decked front doors, and sleds filled with gifts.

The cards were all colorful, pleasing to the eye, and some were quite artistic. But they did, on the whole,

a rather poor job of commemorating December 25 as the day when the Infant Saviour was born, God made man, to walk the earth with men, to love them, to teach, to inspire them and to die for the remission of their sins. These cards proved only one thing—that a lot of people had been kind enough to remember me on Christmas. There was no way of knowing, from the cards, whether they remembered the One in whose honor the day was marked for celebration.

Lest you draw the conclusion that my friends are a strangely irreligious lot, I hasten to add that they are about the same average, good people that you would likely know, and that, moreover, they include a great number of extremely good Catholics, people with the deepest reverence for Christmas and all it implies, who observe the day most fittingly in all other ways. They simply overlooked the matter of cards, having been lulled into following popular custom.

In an effort to learn why so few people used religious cards at Christmas, I questioned a number directly as to their reason for not using them. The most frequent answer was: “Oh, I don’t know. No special reason, I guess. Only, not many people do send them any more, and when you go to buy your cards you don’t see many religious cards.”

Some said that they sent a few religious cards to special friends, friends they felt would appreciate them, but that they thought that possibly such cards might not be appropriate for general use. Not a few admitted to being self-conscious about sending religious cards. However, I asked one other question of each: “Do you like to receive religious cards?” Without exception, the answers were affirmative. One woman added: “I always think more of the people who send them.” In home after home where Christmas cards were put on display, I noticed that those with the Christ theme were given positions of prominence, that they were the most looked at, the most remarked about, the most admired.

It all boils down to the fact that there isn’t any reason at all for *not* sending religious cards at Christmas, and every reason why we should. It is true, to some extent, that they are not as profusely available as the secular type. But if many more secular cards are printed, that is merely a working of the law of supply and demand. If there is a demand for religious cards, they will be forthcoming, never fear. The greeting card manufacturer is a business man. He is not the keeper of your soul. He is merely trying to make a living by supplying you with what you ask for.

Most greeting-card retailers have some religious cards to choose from. They will stock more if the demand increases. Many of the Catholic presses specialize in offering religious Christmas cards of rare beauty and distinction at remarkably low prices. Your parish priest can most likely advise you as to a source of supply.

If “not many people do send them any more” that state of affairs could be altered in very short order by the strongest of all propaganda devices, good ex-

ample. If a few people begin the practice of sending religious cards and no other kind at Christmas, others will follow suit. Others will follow these, and yet others, and so the thing will grow. That is the way of people.

You who read this can become leaders, leaders in a movement that is certainly well worth while, a move-

ment that will bring us all a little closer to the Holy Family that celebrated the first Christmas. It is yet some time until another Christmas, but it is not too early to make the resolve that the cards you send out in 1953 will be true Christmas cards, carrying the message of the Christ Child, doing Him full honor on the day that marks His birth.

W. H. Auden: the road from Marx

Neville Braybrooke

Every so often there is an attempt to write Auden off as a dead letter in contemporary literature. The first attempt followed the publication of his play *The Dance of Death* (1933), and there was another attempt—this time a more concerted effort—to do so after the appearance of *New Year Letter* (1941). Auden, the fashionable critics cried, has written himself out; Auden, they cackled away one after the other, has done some belated religious reading. In fact, some of the smarter of their profession discovered Auden's epitaph in his own work—in a poem from his collection *Look, Stranger!* (1936):

Your beauty's a completed thing.
The future kissed you, called you King.
Did she? Deceiver!
She's not in love with you at all
She will not answer to your call
Like your retriever.

Undismayed, Auden continued. He had not abdicated, and some of his best, most exciting and lyrical poetry has been his most recent. If his *Collected Shorter Poems, 1930-44* (1950) and his latest volume, *Nones* (1952), still reveal the old tiresome traits of mannered syntax, private jokes and facile puns, there is no doubt that as a poet he is very much alive and kicking. Remember: he is a poet in whose verse, technically, anything is fair game once.

Auden was born in 1907, the "son of a nurse and doctor." "My father down the garden in his gaiters . . . my mother at her bureau writing letters . . ."—those are autobiographical details taken direct from his poems. Yet the best description of himself is to be found in an essay which he contributed in 1934 to an anthology called *The Old School*, edited by Graham Greene:

As what one sees depends on what one is, I must begin with a description of myself at the time. The son of book-loving Anglo-Catholic parents of the professional class, the youngest of three brothers, I was—and in most respects still am—mentally precocious, physically backward, short-sighted, a rabbit at all games, very untidy and grubby, a nail-biter, a physical coward, dishonest,

LITERATURE AND ARTS

sentimental, with no community sense whatever, in fact a typical little highbrow and a difficult child.

The self-portrait is hard to better: it gives the essential clues to all those conflicting ideas which abound in Auden's poetry. For it is this conflict which has given rise to Auden's conception of the "Double Man." In the words of Sir Thomas Browne, it is a case of "there's another man within me that's angry with me"; and in Auden's case one can personify that man as Conscience.

In the early poems and plays the angry conscience is largely social: it acts, as it were, as the prime mover of each poem. "What of this England where nobody is well?" he asks, and then proceeds to a full Marxian and Freudian interpretation of man's destiny. But by the end of the 'thirties the note has changed. In *Another Time* (1940) there is still apparent the familiar music, but the trumpets no longer bray out for the approaching Marxist revolution. On the contrary, society has ceased to be a unit for Auden, and is only a collection of individuals, each isolated from the other. What is required is that each person should "show an affirming flame." This vague thought and the more operative "we must love one another or die," were stirring in him as, on "September 1st, 1939," he sits

in one of the dives
Of Fifty-Second Street
Uncertain and afraid
As the clever hopes expire
Of a low dishonest decade.

So it is that, the 'thirties over, Auden tries to diagnose the failure of the "low dishonest decade" and, as his reasoning becomes deeper, it becomes more spiritual. In *New Year Letter* one finds him writing retrospectively of how he and other one-time pro-Communists

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the Holy
It is yet
s not too
send out
rying the
all honor

Waited for the day
The state would wither clean away,
Expecting the Millennium
That theory promised us would come:
It didn't. Specialists must try
To detail all the reasons why.

Now, if these sentiments express an interim period in development, the poet was not simply marking time. For the ideas of his youth were being incorporated into a maturer vision of the world. The belated religious and philosophical reading had been more fully digested when Auden brought out *For the Time Being* (1945). He had fused his angry social conscience with his rapidly growing religious conscience, and he proclaimed:

He is the Truth.
Seek Him in the Kingdom of Anxiety.

Three years later, the pilgrimage was continued by Auden in his long poem entitled, appropriately enough, *The Age of Anxiety* (1948). This is another poem set in "an American dive" where the Christian mysteries are seen against a decaying social background, the poet presenting at one and the same time "the real world of Theology and horses"—a world which includes both the *New Yorker* and St. Augustine. For poetry is essentially a means of saying several things at once, and Auden, as a result of his own upbringing ("what one sees depends upon what one is"), has always been strongly aware of the duality in man's nature. The lines

Though order never can be willed
But is the state of the fulfilled
For who but wills is opposite
And not the whole in which they fit

are a rather free and poetic adaption of Montaigne's observation that "We are, I know not how, double in ourselves, so that what we believe we disbelieve, and cannot rid ourselves of what we condemn."

This, of course, is the language of paradox, which is also the language of poetry and Christian revelation. That is why, though Auden has moved from Marxism (via Kierkegaard) to Christian Existentialism, his early and later work are so closely related. There is a continuity common to all his phases because, although his work has deepened spiritually, he has never ceased to be an acute social observer: the spiritual truths merely enforce the social truths, placing them in wider perspective. "Read the *New Yorker*, trust in God" is for such a man a logical corollary, and is an exhortation in his latest volume, *Nones*.

Indeed *Nones*, like all the volumes that have led up to it, abounds with false starts, ugly pedantic words and pure facetiousness. Yet in spite of this, it is brimful with vitality. Auden is still experimenting with technique, still bending tradition to his talent and in the process more and more making his words the servants of the Word. Neither a dead letter in contemporary literature nor, perhaps, a golden poet, the best interim judgment would seem to be that in a chromium-plated age he stands as a silver poet.

Paris letter

THE VAN BEUNINGEN COLLECTION. One of the most spacious and agreeable of the larger Parisian art galleries is the Petit Palais. It is administered by the city of Paris, and has been housing for some time, on a temporary basis, a part of the Louvre collection. Its chief mission, however, in the artistic life of the capital is to provide a setting for temporary exhibitions organized for special occasions, or for collections which are loaned to France from abroad. Since the war we have had there, for instance, the Holy Year exhibition "*La Vierge dans l'Art Français*," and art treasures from Vienna, Munich and Berlin picture galleries have been displayed. The present exhibition of masterpieces from abroad has been loaned to Paris from Holland. This loan is not from one of the Dutch galleries, but from an individual collector, D. G. van Beuningen, who possesses one of the largest private art collections in Europe.

The magnificent collection, comprising over two hundred paintings which represent the principal European schools from the fourteenth century to the present day, has been hung to the very best advantage under the direction of the eminent curator of the gallery, the distinguished novelist André Chamson.

I entered the Petit Palais prepared to some extent for what lay ahead by my previous visits to the Munich and Berlin collections. The first room, hung with red velvet, contained two paintings only, of the late fourteenth-century Italian school: a "Crucifixion," by di Cione, and a fragment of a fresco, by Aretino, representing a "Holy Woman." In the second room, hung with rough cream-colored cloth, were eight or ten more paintings of a later period of the same school, notably an exquisite "Madonna and Child," by Ghirlandajo. In the third room the ensemble was breathtaking—on walls covered with a muted blue-green velvet, hung major works of the Venetian masters Titian, Tintoretto, Veronese; and then, alone in an alcove, in solitary splendor, a striking, moving, magnificent El Greco, "Jesus bids farewell to his Mother." Dutch, German, Flemish and French schools followed. I can only mention in passing "The three Marys at the Tomb," by Hubert van Eyck, a "Madonna," by Quentin Metsys, a touchingly sad "Head of Christ," by Dierck Bouts, and a "Virgin and Child," by Stefan Lochner.

I had now reached the fifth room. I was halfway round the exhibition and felt moved and exhilarated by what I had seen. How was it that the remaining rooms, in spite of Rubens and Rembrandt, in spite of delightful Dutch interiors and delicate Dutch still lifes did not stir me to anything like the same degree? When I reached the last room and found myself contemplating works by Van Gogh and Monet without that vivid pleasure which these Impressionist masters provoke, I could only conclude that mental and physical fatigue were the cause of my unusual lack of appreciation.

Isolde Farrell, resident in France, contributes regularly to the Irish press.

A few days later I revisited the exhibition to put to the test a theory I had evolved. For I wasn't satisfied that fatigue alone was sufficient to draw that sharp line of distinction which existed for me between the first half and the second half of the exhibition. This time I began at the end, at room No. 10, and brought a mind and spirit refreshed to the appreciation of Monet and Van Gogh. There was no doubt: I found them appealing, but not more. I moved on, back past landscapes, still lifes, interiors, towards room No. 5, and almost in spite of myself, I found my steps quickening as I came nearer. When I reached the room, I knew that my theory had been right.

There was a living spirit in this room which had been lacking in the others. Here, painted by French, German and Flemish masters of the fourteenth, fifteenth and

sixteenth centuries, were subjects of such sublime significance that one could never tire in their contemplation; the longer one looked, the more were hidden beauties revealed. Here was art dedicated to its highest purpose, and in comparison with the glorious achievement of these artists the work of their successors must take a lower place. Here were the lives of Christ, of His Mother, of the saints, reflected with sobriety and the most delicate detail by the Flemish artists, reflected with grace and innocence by the Italians and reflected most movingly of all, with tenderness and deep spirituality, by El Greco.

Here, in a word, was religious art in its truest sense—the product of the age of faith, the work of men of faith, and one of man's highest achievements for the glory of God.

ISOLDE FARRELL

Confusion in red

THE END OF A REVOLUTION

By Fritz Steinberg. Day. 191p. \$3

When I finished *The End of a Revolution*, I tried to solve a riddle. What are the author's political convictions? Is he an anti-Stalinist Communist? Is he a Titoist, a Trotskyite or merely a confused Marxist? I came to the conclusion that he belongs to some undefined species of the Marxist family. He is in favor of the dictatorship of the proletariat. He regards the November Revolution, which killed off the hopes of an incipient democracy, as a fair beginning and firmly believes that Marxism was compromised only through Stalin's fault.

The book, moreover, is the work of a typical "agrarian reformer." In accordance with Communist phraseology, he credits the November Revolution with ending Czarism and the Russian feudal system. He forgets—could it be on purpose?—that the Czar was overthrown by the revolution of March, 1917. The same revolution liquidated agrarian feudalism—which has been reinstated by the Communists in the form of collective farms (*kolkhoz*). (Not even in the darkest epoch of agrarian feudalism did the Russian peasants suffer such merciless exploitation as under the *kolkhoz* system.)

The author attributes the victory of the Soviet Army over the German Army to the development of industrialization in the Soviet Union (p. 28) and by no means remembers that the Red Army received the major part of its land and air weapons and equipment from the United States and Great Britain.

The book blames the European colonial system for the Communist success in Asia. There is not a single word

to indicate that the Soviet Union likewise possesses colonies in Asia, such as Tadzhikistan, Uzbekistan and Bokhara, annexed by the Soviet Union within the last thirty years, or previously by the Czars, between 1865 and 1884. Furthermore, in Europe, the Soviet Union incorporated the Baltic States into its own empire, and has reduced seven other European countries to the lowest colonial level.

Though the author concedes that "labor exploitation [is] greater in Soviet Russia than in the United States or in Western Europe," he fails to mention that industrial work in the Soviet Union has sunk to the level of slave labor. Factory workers are not allowed to change their working places; they live in slave-like conditions under the strictest discipline; work in mines and forests is mostly performed by prisoners in concentration camps.

The book contains numerous gross errors—here is one:

In the period of the November Revolution, and for a number of years afterwards, it could be claimed with some justification that the dictatorship was primarily directed against the former ruling classes. The dictatorship and the Red Army existed primarily to prevent those old ruling groups from ever coming to power again, and in this period of the revolution the Bolsheviks were often supported by other progressive forces in Russia because the forces also approved of the suppression of the old reactionary groups (p. 77).

I spent several months in Leningrad in the first year of the Revolution. At that time the Bolsheviks had already disrupted the Constitutional Assembly, and were busy shooting the noblest democratic leaders in the streets of Leningrad. Non-Communist newspapers had been abolished. The mem-

BOOKS

bers of the Social Revolutionary and the Social Democratic Parties were being persecuted with greater zeal than the former right-extremists, called the "Black Hundred," who by that time had joined the Tcheka, the Bolshevik secret police.

"Why do the Russians falsify Marx?" the author asks on page 87. A few pages beyond, he comes to the defense of Marx: "He [Marx] always regarded this dictatorship [of the proletariat] as a temporary phenomenon. Its only object was to prevent a successful counter-revolutionary rising on the part of the former ruling classes."

This is word for word what the Communists say about Soviet dictatorship. Marx did not say how long "the temporary phenomenon" was to last. Lenin did not say either, nor Stalin. Tito likewise refrains from giving us a time-limit. "To mention the dictatorship which exists in Soviet Russia in the same breath with Marx's idea of a dictatorship in the event of a revolutionary transformation of capitalist society is an absurdity and an utter distortion of the truth" is one of the author's crowning remarks (p. 93).

The author wants to see all Asia liberated from its feudal landlords and its colonizing overlords (Japan, India, China, Burma, Indonesia?), and at the same time to see the Russians stopped. He thinks that for this purpose a yearly \$20 billion will be necessary in Asia. It is obvious that he expects that sum to come from the United States.

It seems, according to the author, that there is no need to be afraid of the Marxist revolution in America or

in other parts of the world. He seems to believe that there is nothing wrong with Marx—the only troublemaker is Stalin.

BELA FABIAN

Good minds missing goals

MAN'S SEARCH FOR HIMSELF

By Rollo May. Norton. 281p. \$3.50

THE COURAGE TO BE

By Paul Tillich. Yale University Press. 199p. \$3

These two books propose a solution to the anxiety prevalent in the world today, a problem that has absorbed much of the attention of modern psychologists and philosophers. Both books are stimulating reading; both provide worth-while insights to a critical reader; but both suffer from inadequacies which make their analyses and solutions basically unacceptable to a Catholic.

Dr. May, a prominent New York psychiatrist, bases his discussion on his professional experience. Gifted with keen insights into human behavior and motives, he is able to point out many of the factors that enter into the insecurity of men today. His experimental method, which he uses with obvious mastery, enables him to uncover the root of modern inability to attain integration of life: a lack of any compelling set of values.

However, his treatment breaks down when he proceeds to study the obstacles that hinder man in attaining integration and the means of removing these obstacles. The reason can be found in the basic presuppositions that underlie his thoughts. With no concept of the supernatural or of original sin, he cannot correctly diagnose the conflict which is involved in each human life. Instead, he places the source of this struggle in parental suppression of personal self-assertion and freedom.

Having, apparently, no notion of a transcendent and personal God to whom man is ordered, Dr. May lacks the only ultimate orientation for human life. Man is his own final goal and must find within himself the answer to his existence. In the final analysis, man must stand courageous—and alone.

When he refers to religion and its role in helping man, it would seem that Dr. May has never read an intelligent presentation of Catholicism, or at least has not appreciated it. In general, his attitude towards religion seems to be very much influenced by the thought of Paul Tillich, the author of the second book under discussion in this review.

The Courage to Be was delivered as the 1952 Terry Lectures at Yale University by Prof. Paul Tillich of Union Theological Seminary. Dr. Tillich is without question one of the most original and most important Protestant thinkers in the country. And this latest of his books is perhaps the clearest statement of his basic philosophy of human existence.

The title of the book and its avowed purpose of studying the problem of human anxiety might indicate that the author is discussing a rather limited topic. Actually, he takes the occasion to present the main lines of his system of religious thought. For that reason this book provides a good introduction to Dr. Tillich's views on religion.

He retains many of the fundamental outlooks of the original Protestant thinkers; yet his religious synthesis is a radical re-evaluation of Protestantism. The influence of existentialist thought on Dr. Tillich is quite pronounced, and it is difficult to see how the religious elements in his thought can avoid being obliterated by the agnosticism of his philosophical principles. To read him while remembering that he is generally considered a prominent exponent of Christianity is to realize the vagueness which attaches to the word "Christian" in the modern world.

One must acknowledge with respect that this book is the product of a first-rate mind. Yet one convinced of the truth of Catholic philosophy and theology must disagree with much of the book. On the level of philosophy, there seems to be no adequate notion of causality or of the analogy of being. In theology, the doctrines of original sin, grace and redemption are given a purely natural interpretation that robs them of any meaning of their own and reduces them to symbols. In the classifications of the history of human thought there is much that is open to question. Dr. Tillich tends to read his own views into history, thus making it quite simple to find historical confirmation of his position.

One cannot but wonder how thoroughly Dr. Tillich has examined the Catholic solution to the problem he studies. It is understandable that his Protestant and existentialist background would lead him to differ from the Catholic position; but it is hard to see how he can simply dismiss Catholic thought as a stagnant and limiting dogmatism.

In his insistence on the absolute primacy of freedom Professor Tillich seems to forget one of the basic lessons of the gospel: it is truth that makes men free.

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edited by Maisie Ward

it's only because you are as solicitous as the rest of us are about what we should eat and what we should drink and with what we should be clothed. The authors of these 14 true stories of Catholic families decided the Lord meant it when he said that we shouldn't bother unduly about such things because we had a Father in Heaven who was well able to take care of us. So these families went ahead, in a great variety of trials, discouragements and alarms, and trusted Him, even when they were in some doubt about their next meal. . . . How all this differs from "tempting Providence" is clearly explained in Maisie Ward's 54-page introduction. In fact, she clears up such a lot of things it was high time somebody dealt with, that one person at least almost disgraced herself by waving the proofs and cheering out loud in the subway.

The book costs \$3.00—you can order it from any bookstore and see it at any good one.

Naturally there is more about this book in the current number of Sheed & Ward's OWN TRUMPET. If you already get the Trumpet, how about having it sent, free and postpaid, to some of your friends? Just send their names and addresses to Agatha MacGill.

**SHEED & WARD
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Rich Irish memoir

HOSTAGE TO FORTUNE

By Joseph O'Connor. Macmillan. 291p. \$3.75

A lifelong schoolmaster and the father of a priest, as well as a man deep from the start in the Gaelic revival that developed into a War of Independence, contributor to Ireland's famed *Capuchin Annual*, and the author in his later years of a well-received novel, *The Norwayman*, Mr. O'Connor turns in a thoroughly pleasant performance in this memoir. Almost any chapter of it could stand on its merits as a diverting tale of the life of a people.

He was born into the 10th Light Infantry (better known as the Lincolnshire Yallabellies), from the simple fact that his father, Daniel the silent, had found the Queen's shilling in his pocket after accepting two buns and his first tea in a baker's shop in Tralee. "Mary Collins" dressed him free for nothing in a uniform of red which he kept clean at beer and breakfast for the twenty-one years of his service, largely in England.

It was a better thing than watching Lord Listowel's bailiffs burn the family home in '63 for arrears in rent, and take his father off to the workhouse; better to eat his first meat in the barracks though he had spent all his boyhood feeding pigs, sheep and cattle. There is no bitterness in the author's reminiscences of his youth or the account of his father's, only memories of "their writs of summons and their handcuffs."

Civilian life began for the family at Listowel and moved west to Dingle with the new railway. It is a chronicle of life between the heather and the sea, full of merry domestic wars, sad songs and the long, long thoughts of a boy. Four short pages on the dedication of the Lartigue, Lord Balfour's quixotic monorail to Ballybunion, are priceless. There is anger and remembrance, but no venom, as Kitcheners, Hares and Gunns are reminded in Pearse's language: "We will have it out with you, ye that have harried and held, Ye that have bullied and bribed, tyrants, hypocrites, liars." It was Paradise Partitioned, Herberts of Cahernane and Herberts of Muckross building longer and higher walls (with the stones of shattered cottages) around their lakeside bits of heaven. Now it is all over, Mr. O'Connor muses—or almost all over.

His mother had a vocation to the priesthood for him, but at the conclusion of his philosophy course, he and his spiritual directors had reached other conclusions. Back to Dingle he

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MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

went to face the music: "The band played all night, when I got home." Twenty-six years of teaching at St. Brendan's College, Killarney, followed, plus appointment as one of the first twelve inspectors of schools in the new Republic. Katie O'Riordan was the good wife taken, the "hostage to fortune" of the title. The children came and the days went.

He gives insights into the Gaelic language revival that few alive can so authentically give. He tells of young Paddy Ahern's death in the Civil War that you won't forget it, so. You learn of Mrs. Lynch, the untrained teacher who was declared "redundant" for lack of a certificate, though she had brought twenty-two of her Knocknabro school's population into the world; of Janie Sullivan and her Maurice, in a gripping survival tale of the *Lusitania* sunk within sight of Cork's green hills.

Despite his incurable malady called the seventies, patient and reader do very well. **GERARD S. SLOYAN**

THE WONDERFUL WORLD OF BOOKS

Ed. Alfred Stefferud. Houghton Mifflin. \$2 (cloth); New American Library. 35¢ (paper).

This is an amazing potpourri of essays about books, writing and publishing, libraries and pretty nearly everything else you can think of that touches on the production, distribution and reading of books. It runs the gamut from the first chapter on "Our Reading Heritage," by T. V. Smith, to the last on "The Bookmobile Comes to Town," by Gladys Skelley. In between are rather technical treatises on bookmaking (not the kind connected with horses), the use of libraries and bibliographies, scholarly appreciations such as Gilbert Highet's "The Making of Literature," and chattier pieces like "A Book Bazaar is Fun," by Hardy R. Finch.

Many ideas for practical projects will come as a boon to librarians and chairmen of book committees. It is too bad that the section on religious books is very skimpy, especially in its references to Catholic books. I wonder, moreover, if all the contributors to the project would agree with a quotation from Oscar Wilde used as a filler on p. 89: "There is no such thing as a moral or an immoral book. Books are well written, or badly written. That is all." Would it were so simple!

The statement on the jacket that this book is "your guide to the rewards of reading" rather takes it for granted that many readers do not need a more fundamental approach to some philosophy of reading than is given

here. However, a leisurely browsing through *The Wonderful World of Books* may open up some small windows to many even though it will throw wide few doors.

HAROLD C. GARDINER

THE BUFFALO WALLOW

By Charles Tenney Jackson. Bobbs-Merrill. 253p. \$3

Here's a book as fresh as a sea-breeze on an August afternoon. It won't ever be called a classic, but it's fun reading, it catches and holds the sense of freedom that was the spirit of America as it used to be.

In his time Charles Tenney Jackson ("Jack Tennison") wrote novels. Now he is an old man. In this book he goes back seventy years to a year of his life when he was ten and lived in "the middle of America." And he writes more with the spirit of the boy of ten than with that of the man of eighty. The book reads like a light novel. It is full of light laughter. Perhaps the only sign of age is that the

book could have been shorter—it rambles at times and is repetitious in spots.

But who's going to mind a little rambling, living with Chick (the author) and his cousin—hiding in the buffalo wallow, fighting to preserve the last unbroken prairie, helping a cowhand get married and exploring the four roads that lead to the rest of America from this little homestead in the Nebraska of 1880?


DEMETRIUS MANOUSOS

MAKE ME AN OFFER

By Wolf Mankowitz. Dutton. 94p. \$2

If you have any lovers of antiques on your Christmas list or your birthday list, write down the title of this book at once and put it away in a safe place, for there could hardly be a more perfect little gift for such people.

Mr. Mankowitz is a famous English dealer in Wedgwood China and he knows the tricks of the trade well. In this book he satirizes some of these chicaneries and, while he pictures the



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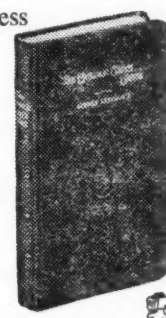
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real vultures with a bit of acid on his pen, you can see that he loves his work and would find life unbearably dull if he did not have each morning the possibility that something interesting might turn up in the shop.

The book deals mainly with his pursuit of a sole green Wedgwood copy of the famous Portland vase, and he tells the story with wit, zest and the devotion of a true connoisseur. The illustrations are also delightful.

MARY L. DUNN

BELA FABIAN is the author of *Cardinal Mindszenty*.

REV. GERALD F. VAN ACKEREN, S.J., professor of Theology at St. Mary's College, St. Marys, Kans., is editor of *Theology Digest*.

REV. DEMETRIUS MANOUSOS, O.F.M., CAP., is former editor of the literary quarterly, *A.D.*

REV. GERARD S. SLOYAN is in the Religious Education Department at Catholic University.

THE WORD

"He who is of God, hears the word of God. The reason why you do not hear is that you are not of God" (John 8:47; Passion Sunday).

It is fascinating—and very salutary—to read through the Gospel narratives, concentrating upon the words and ac-

tions of the leaders of the Chosen People. There is fascination because the story is told so skilfully. There is profit for the soul because that story depicts the way a dominant fault, consistently indulged, can gradually drive any person to his spiritual ruin.

The priests, the scribes and the elders were the religious authorities among the Jews. As teachers and interpreters of the divine revelation, they had great prestige among the people, and no little influence in social and political affairs. Their position as directors of divine worship brought the temple and its revenues under their control. And these men had, unfortunately, become much more interested in that money and power than in the glory of God and the spiritual good of His people.

So it was that when the long-awaited Redeemer did appear, "he came unto his own, and his own received him not" (John 1:11). Christ proclaimed, first through John the Baptist and then by His own preaching, that the time of fulfilment was at hand. Through the ancient prophecies and by His miracles, our Lord proved that He was the Messiah. But the leaders of Israel saw in His advent only the end of their regime. They spurned the Redeemer lest they lose their privileges and power.

And how they belied all honor, all respect for truth, all fear of God and His justice before their course was run! At first, to His proofs of His divine mission they retorted that He healed sick men on the Sabbath; that He ate with publicans and sinners; that He was possessed by a devil.

Later, they tried several times by carefully prepared plans to entrap Him. Such were the incident of the

tribute to Caesar (Matt. 22:15-22) and that of the woman taken in adultery (John 8:3-11). Twice, too, when Jesus had openly declared His divinity His enemies angrily took up stones to cast at Him (John 8:59, 10:31).

Baffled by repeated failures, the priests and scribes at length resolved to contrive Christ's death by any means. They bribed one of His chosen apostles to betray Him; solicited despicable wretches to perjure themselves against Him (Matt. 26:59); shouted down in their own hearts the last warnings of conscience while they took upon themselves the guilt of crucifying the Son of God.

Finally, when Christ had fulfilled the greatest of the prophecies by rising from the dead, His foes hastily bribed the Roman guard to swear that the body had been stolen from the tomb (Matt. 28:13-15).

The Jewish leaders did not, of course, begin by determining to reject the Messiah for whom their people had yearned for long ages. They did not intend to ruin their own souls and to betray the followers who trusted in them for guidance. But they failed to check the pride and greed in their own characters. By cunning and perseverance, Satan exploited these weaknesses until he had led his dupes step by step to the disastrous end he had planned.

The point is, that we must keep our souls free to "hear the word of God" by knowing what are our own besetting faults and ever striving, with His divine grace, to maintain the mastery over them.

PAUL A. REED, S.J.

THEATRE

THE MERCHANT OF VENICE, the New York City Center's third production of the season, is hardly an outstanding job. Since Shakespeare is always good, the theatregoer won't be in for a dull evening, but he may be slightly disappointed in the Center's presentation.

In the acting department, the performances range from excellent to mediocre. In the former category are Luther Adler, who makes a perfect Shylock; Nancy Marchand, an amusing Nerissa; and Earle Hyman and Robert Fletcher in the minor roles of the Prince of Morocco and the Prince of Aragon respectively. Margaret Phillips, one of Broadway's ablest actresses, is only fairly good as Portia; and Felicia Montealegre and Michael

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Wager as Jessica and Lorenzo sound as if they were reading from a grade-school primer. James Daly as Gratiano, Paul Stevens as Bassanio, and Philip Bourneuf in the title role are merely adequate.

The production is directed by Albert Marre. The scenery (which isn't very good) and the costumes (which are) are both by Lemuel Ayers.

PORGY AND BESS, a folk opera by DuBose Heyward and George Gershwin, the former contributing the libretto and the latter the music, seems to grow in stature and significance with the passing years. The original production, in 1935, had a run of 120 performances. The revival, in 1942, with Tod Duncan and Anne Brown in the title roles, ran through 286 performances.

This second revival began a grand tour in Washington last summer and has since been acclaimed in Vienna, Berlin, Paris and London. It has now returned to its native shore, where it is presented by Blevins Davis and Robert Breen at the Ziegfeld. Based on the play of same title by Dorothy and DuBose Heyward, which in turn was a dramatization of the latter's novel, the revival differs from earlier productions only in the quality of the cast, directed by Mr. Breen, and such secondary matters as Wolfgang Roth's settings and the costumes by Jed Mace.

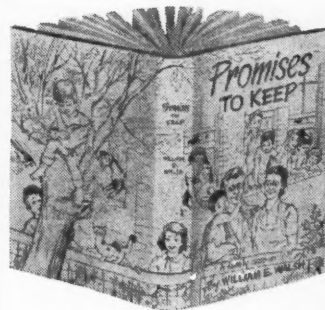
In settings and costumes this is the most opulent and colorful of the Porgy productions. Compared with the ragpickers and sewer-rats of *The Mad Woman of Chaillot*, for instance, the residents of Catfish Row are the best-dressed indigent characters of picaresque opera.

Casting decisions, probably forced by availability of the performer desired, while generally prudent, have not invariably resulted in an improvement on preceding productions. While Leontyne Price is a more seductive and volatile Bess than Anne Brown in the 1942 revival, and Georgia Burke has a way of taking charge of a scene and giving it integrity, other performers are not so successful in their roles. Cab Calloway is a more gymnastic but less persuasive Sportin' Life, LeVern Hutcherson, while his voice is good enough, lacks the powerful hands Porgy ought to have, and Crown, as represented by John McCurry, is too evil for belief.

There are scenes, most of them in the latter half of the show, when Mr. Breen's direction substitutes theatrical for dramatic effects, weakening the poignancy of the Heyward story. Gershwin's score, however, saves the misdirected scenes from sliding into bathos.

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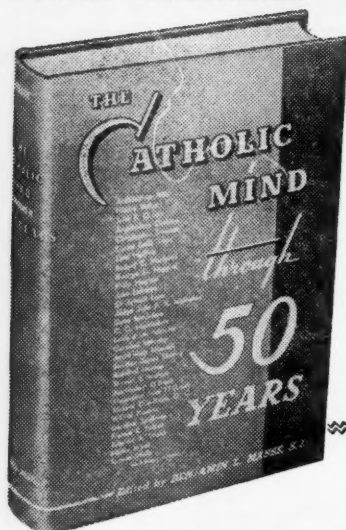
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FILMS

THE STARS ARE SINGING is an agreeable and prettily be-Technicolored musical designed as a show case for the diverse talents of Rosemary Clooney, popular singer of popular songs who is making her screen debut, Anna Maria Alberghetti, sensational teen-age coloratura, and Lauritz Melchior, who needs no introduction from me. For plot it has to do with a young refugee (Miss Alberghetti) who stows away aboard a Polish freighter and jumps ship in New York harbor in a desperate bid to escape from behind the Iron Curtain.

The villain of the piece is the U. S. Immigration laws, which have a nasty habit of demanding the deportation of illegal entrants. With the help of a has-been operatic tenor, an ambitious but undiscovered girl vocalist, some legal maneuvering, a TV appeal to the sentimental heart of the American people and finally a *deus ex machina* on the other end of a phone, identified only as "Ike," a happy ending in the good old U. S. A. is arranged for the young heroine.

Despite this cloying story line, the picture has a disarming bounce and a good deal of spontaneous comedy for the family. It also has some pleasant music which runs the gamut from opera to folk songs and includes some new candidates for the Hit Parade. Miss Clooney, in addition to her singing, displays a vivid and refreshing screen personality. But she and the rest of the likable cast nearly have the picture stolen from under them by an ebullient young man named Bob Williams and an incorrigibly inert spaniel named Red Dust, who between them furnish an almost unheard-of phenomenon, a dog act which is both original and very funny.

(Paramount)

SHE'S BACK ON BROADWAY. According to the plot of this backstage musical, Virginia Mayo is a fading film star with three consecutive box-office flops to her discredit, who is attempting to recoup her lost movie prestige by appearing in a Broadway show. In Technicolor Miss Mayo appears to be anything but fading, though how long her popularity can survive in the kind of vehicle she generally appears in is another question entirely.

Here she is called upon to be the long-suffering victim of a thoroughly boorish and unlovable stage director (Steve Cochran) whom she loved six

years before and unaccountably still loves, with the approval of the scenarist, who maneuvers the pair into the traditional clinch for the fade-out. In between romantic complications the star appears in several song-and-dance production numbers which are a considerable improvement over the plot but for *adults* hardly adequate compensation for the price of admission. (Warner)

THE NAKED SPUR is a well-executed and scenically magnificent Technicolor Western of the "human nature in the raw is seldom mild" school. The story concerns a Civil War veteran (James Stewart), who is understandably embittered because his sweetheart has used the money he entrusted to her care to go off with another man. In order to recoup his fortune he determines to hunt down a killer (Robert Ryan) for whom a \$5,000 reward has been posted. Two other men—a slightly nutty old gold prospector (Millard Mitchell) and an Army deserter with several other unsavory traits of character (Ralph Meeker)—actually share in the capture of his quarry. And the fugitive turns out to have a companion in the person of a girl of fierce loyalty and underprivileged background (Janet Leigh).

This is grim *adult* fare but, except for a pat ending which kills off three people and reforms the other two, it is intelligently written and directed and graphically staged against a wild Colorado Rockies setting. (MGM)

MOIRA WALSH

TV—RADIO

PARENTS, EDUCATORS, CHILD psychologists and editorial writers, all have a common concern these days: the child who watches television. At the core of their concern is the glaring absence of worth-while children's programs from television station and network schedules today.

"The Magic Slate," which during its brief life-span on TV did an excellent job of dramatizing children's classics, originated in Chicago and, after proving itself on the air, died there. Madge Tucker, "The Lady Next Door" of radio fame, had a highly entertaining series, "Ship Ahoy!," sponsored on television for several seasons. Like many others, it seems, it was too good to last.

"Mr. I. Magination," which for several years on television enjoyed great popularity and had commercial sponsorship, offered children a healthy helping of fantasy, song, history and literature. The day eventually came, however, when sponsors, being offered cheaper programs, yielded to the pressure of the bargain and pushed "Mr. I." from the air.

The good shows for youngsters that have appeared on the video horizon inevitably have been replaced by inferior productions. This is a phenomenon occasionally noted by critics, commentators and columnists; but the

reason *why* it happens, the possible economic cause of the condition has never, as far as I know, been discussed or referred to in print.

The basis of the problem is to be found, if not entirely, at least in large part, in paragraph 74 of the "Code of Fair Practice" of the American Federation of Television and Radio Artists, the union representing all professional TV talent. The code was signed by AFTRA and the television networks last December. Provision 74 reads as follows:

If 75 per cent of the performers on a program are children, the program shall be considered a children's program. Persons sixteen years of age or under are children within the meaning of this contract, and company may engage such persons on such programs on terms mutually satisfactory to the individuals. AFTRA reserves the right, if children's programs become a problem, to request the company to enter into negotiations relative thereto. . . .

This is a concession to the networks by AFTRA, to permit proper and legitimate "on the air" training of youngsters in TV shows with all-child casts. The wording indicates that the children will be paid something for their efforts, but it is hardly likely that the union intended this section of the code to be used to deprive actors of work. The difficulty is that the letter of the provision permits abuse, and the spirit of the paragraph has in fact been violated.

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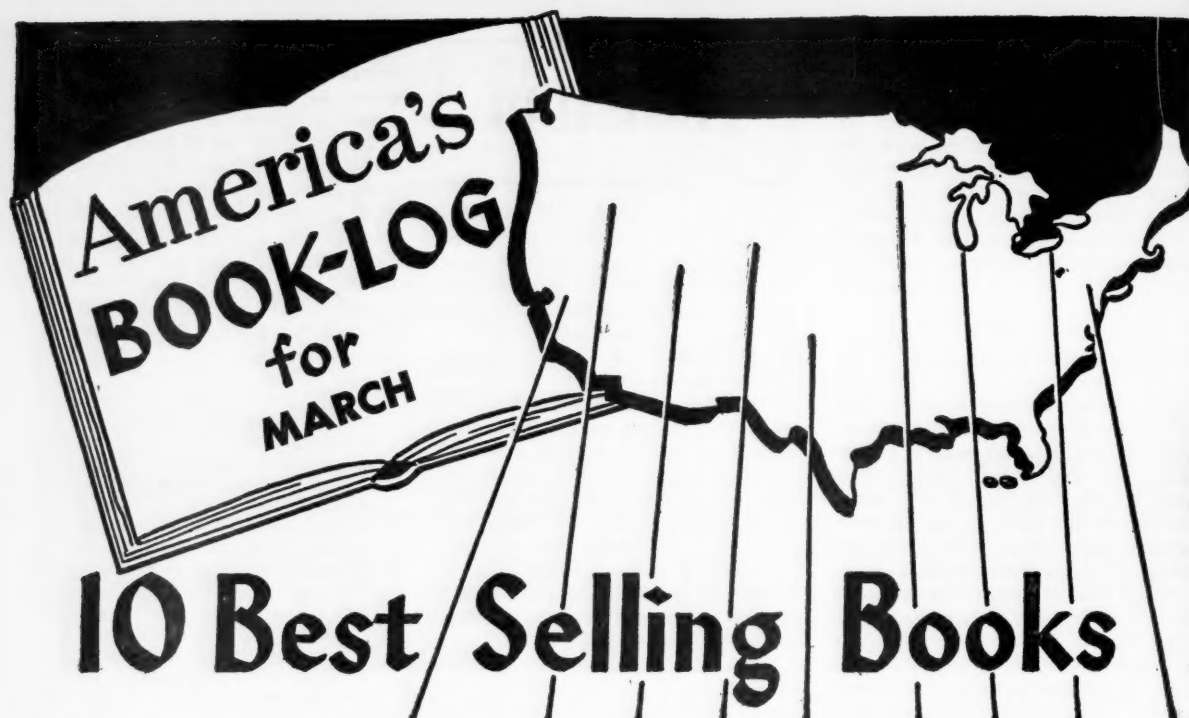
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MARCH 21 ISSUE

PUBLISHERS

Benziger Brothers, Inc.	685
Better The World Press	691
P. J. Kennedy & Sons, Inc.	687
Liturgical Press	689
Newman Press	683
Sheed & Ward, Inc.	684
Vantage Press	683

SPECIAL SERVICES

Argo Slides	691
John Carroll Sons	686
Society of St. Edmund	691
Information Magazine	692
Institute of European Studies	692
Mack-Miller Candle Co.	iv
Mary's Gardens	691
Writers' Conference	683
Will & Baumer Candle Co.	ii
Notices	684

CAMPS

Camp Cranwell	692
Our Lady of Lourdes	692
Camp Acadia	692

SCHOOLS AND COLLEGES

Caldwell College	iii
Gilmour Academy	iii
Good Counsel College	iii
Immaculate College	iii
Marymount College	iii
Academy of Mt. St. Vincent	iii
College of Mt. St. Vincent	iii
St. John's Preparatory School	iii
College of St. Teresa	iii
Siena Heights College	iii
Trinity College	iii

A smart operator will either open a "talent school" of his own or arrange a close tie-in with such a studio, advertising "dancing and dramatic instruction for children." If the kiddies' parents sign up for a long series of such lessons, the youngsters will be guaranteed "an appearance on TV." Advertisements to this effect are published in the daily press and apparently the offer applies to all children, regardless of physical equipment, natural talent (or the lack of it) or any aptitude along entertainment lines.

A children's show of sorts is then "packaged" by our impresario and the cast, or at least 75 per cent of it, is composed of moppets who have been duly signed up for lessons by the "school." The other 25 per cent of the cast is almost certainly under contract to our smart operator, who by this time is referred to as the "producer" of the "package." As you can see, he gets his "cut" from every phase of the operation, from start to finish.

Since our "producer" is not paying for the talent for his program (but rather is being paid by them for the privilege of appearing), it is obvious that he can offer his show to sponsors at a price which legitimate TV producers, paying AFTRA-scale talent fees, cannot possibly approach. His "package" may be an irritating parade of brash adolescents and precocious infants aping the worst of the current adult comedians, but because the hodge-podge is a cheaper "buy," a sponsor will accept it in place of a better but more expensive series, which may have been designed with an eye to the child viewers' welfare, rather than to making a "fast buck."

Robert Saudek, the quiet, astute and thoughtful executive who heads the Ford Foundation's Television-Radio Workshop, is known to be interested in developing some worthwhile series for younger viewers. Under his guidance, the workshop may originate a project along these lines for next season.

Properly carried out, this undertaking could prove to be a substantial contribution to television programming in an area which at present is largely arid of imagination and dominated by puppets. By exploring new formats and techniques, such a project might spur other producers to attempt for children something more inspiring than the jejune parodies of adult variety shows which now litter the video spectrum every weekend.

The prospect, therefore, is not without hope. It is only regrettable that the incentive for improvement must come from an enterprising philanthropic foundation rather than from the television networks themselves.

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CORRESPONDENCE

Adrian IV and Ireland

EDITOR: I was much surprised to read in your issue of Feb. 14 (p. 527) the bald statement that it was only a legend that Pope Adrian IV "turned over Ireland, a papal fief, as a 'donation' to King Henry II of England." Whatever about the statement falsely attributed to John of Salisbury, the original Latin text of the Bull *Laudabiliter* is found in Giraldus Cambrensis and is accepted as genuine by the fairest Irish historian of our time, Prof. Edmund Curtis, Lecky Professor of History at Trinity College, Dublin—a Protestant professor in a most Protestant university. The Bull is the very first document in a book, published in 1943 in London, called *Irish Historical Documents: From 1172-1922*, edited by Profs. Edmund Curtis and R. B. McDowell, also of Trinity College.

(REV.) DANIEL J. O'KELLY
Oakland, Calif.

Tidelands oil

EDITOR: I was very pleased to see in your Jan. 31 issue an article, "States vs. nation on tidelands oil," by J. Richard Toren. This is the first purely factual discussion of the controversy I have seen in AMERICA. Most of your previous references have been in the editorial vein and strongly pro-Federal Government. Mr. Toren's article gives a very clear picture in a short space of the problem involved.

I have only a few comments to make on points which you apparently overlooked. The quotation on p. 477, attributed to Harold Ickes as of 1933, consists, for the most part, of a quotation by Mr. Ickes from the U. S. Supreme Court decision in *Hardin v. Jordan* (140 U. S. 371). The court decided, as the quotation shows, that "title to the shore and lands under water in front of lands so situated enures to the State within which they are situated . . ."

The last sentence ("The foregoing is a statement of the settled law," etc.) is Mr. Ickes' own conclusion. He added in a subsequent sentence (not quoted) that "title to the soil under the ocean within the three-mile limit is in the State of California . . ."

If the statement on p. 478 "The veto was upheld in the Senate" means that a vote was actually taken in the Senate upon President Truman's veto of the 1952 "quitclaim" bill, that is incorrect. The matter was not brought up in the Senate.

Again, may I congratulate you on a very clear, fair and informative article.

FRANK J. MACKIN
Assistant Attorney General
State Building
Los Angeles, Calif.

Any open doors?

EDITOR: This is a postscript to your Mar. 7 editorial "German Catholic visitors."

The main objective of the U. S. State Department's German and Austrian high-school student program is to give carefully selected boys and girls an opportunity to learn all about the United States by living for a year with American families and attending American schools. From two years' experience with this project I can testify that the youngsters really "learn by doing" and that the families caring for them have been excellent teachers. On my desk I have the credentials of 75 German and Austrian Catholic youngsters whom we wish to entrust to good Catholic families. They will arrive in New York about August 1.

Here is an opportunity for Catholic families to make a magnificent contribution to international understanding.

A postcard to my office will bring full particulars to any family interested in these youngsters.

(REV.) WILLIAM E. McMANUS
Assistant Director
Dept. of Education, NCWC
1312 Massachusetts Ave. N.W.
Washington 5, D. C.

Corrigenda

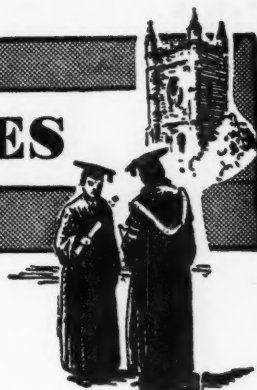
EDITOR: In William A. Coleman's article "TV in 'fifty-three," in the Mar. 7 AMERICA, there is a reference (p. 625) to Will H. Hays, former president of the Motion Picture Association. In the article he is referred to as "Will Hayes."

There is also a reference to "very old moving pictures," produced long before there was a Hays Office, as being currently shown on TV. Mr. Hays became president of the association in 1922. The pictures of that time were all silent pictures. None of these is being used on TV, with the exception of an occasional fragment from the earliest days of film-making, which are shown as items of curiosity.

MARTIN QUIGLEY
Publisher Motion
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New York, N. Y.

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